AN EXPLICATION OF THE CATECHISM OF THE CHURCH of ENGLAND.

PART III.

Containing An

EXPLICATION OF THE LORDS PRAYER,

WITH

An INTRODUCTION, and APPENDIX to it.

By *GABRIEL TOWERSON*, D.D. sometime Fellow of *All-Souls* Colledge in *Oxford*, and now Rector of *Welwynne* in *Hartfordshire*.

Tertull. De Oratione Cap. 9.

Compendiis paucorum verborum, quot attinguntur edicta Prophetarum, Evangeliorum, Apostolorum, sermones Domini, parabola, exempla, precepta? quot simul expunguntur officia? Dei honor in patre, fidei testimonium in nomine, oblatio obsequii in voluntate, commemoratio spei in regno, petitio vitæ in pane, exomologesis debitorum in deprecatione, sollicitudo tentationum in postulatione tutelæ. Quid mirum? Deus solus docere potuit, ut se vellet orari.

LONDON,

Printed by *J. Macock*, for *John Martyn* at the *Bell* in St *Paul's Church-Yard*, MDCLXXX.

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LONDON,
Printed by J. Macock, for John Martyn at the Bell in S. Paul's Church-Yard, MDCLXXX.

TO THE

MOST REVEREND

FATHER in GOD WILLIAM

BY

Divine Providence

LORD ARCH-BISHOP

OF

CANTERBURY,

Primate of all *ENGLAND* and Metropolitan,
And one of His Majesties most Honourable
PRIVY-COUNCIL, *&c.*

May it please Your Grace,

HAving already made some considerable progress in an Explication *of our* Church Catechism *and publish'd two Parts of it; I was resolved to lay aside that subject for a while, and to proceed no farther till I had given both my self and my Reader some respite. But, contrary to that Resolution I found my self obliged to make more than ordinary hast with this third Part; that I might leave some publick testimony of my gratitude for the Favour your Grace has been pleased since to confer upon me, which as I could no way deserve, so I had no other way to acknowledge.*

The

The Argument *I here present your Grace with, is indeed worthy of a better Pen; if it were only for the usefulness thereof toward the composing of those Controversies, which have now, for many years, torn in pieces the* Church *of* England. *For the main of our Domestick differences have been concerning* Prayer, *about which if we could once agree, our Unanimity in this, and God's Blessing upon it might help to silence, or compose the rest; From whence could we more reasonably hope an effectual determination of them, than from* That Prayer *which is now before us, and which, as it hath Him for its Author, whom we all profess to revere, so was intended, in the opinion of all men, to give Law to ours?*

But because either the inclinations, or engagements of Learned Men have led them another way, and prompted them to different subjects, or at least to take another course for the clearing of this; It will not, I hope, be displeasing to Your Grace, if for that reason, as well as to assist men in their Devotions, I present them with an Explication of the Lords Prayer, *and implore Your Graces Patronage thereof.*

Of my performances therein, I will not trouble Your Grace with an Account, partly because the work it self will declare what they are, and partly because I am not so confident of them my self, as to promise my self Your Graces approbation of them. I humbly take leave only to assure Your Grace, that as I have endeavoured upon all occasions to do right to the Church *of* England, *and so requite her, in the best manner I could, for that instruction which I have*

received

received from her; so I have, with equal, or greater diligence, endeavoured to find out the sense of the present Prayer, *and render it intelligible to others: That so men may not only bring with them a due understanding of, and suitable affections to it, but be thereby able to form such other legitimate Petitions, as may be agreeable to their particular concerns. If I have, as I hope I have in some measure, attain'd either the one or the other, I shall be abundantly satisfi'd with what I have done, and so much the rather, because I shall thereby also be assur'd of Your Grace's favourable construction of it, which is the only farther ambition of*

YOUR GRACE'S

In all bounden Duty

and Service,

GABRIEL TOWERSON.

AN

received from her; I have with equal, or greater diligence, endeavoured to find out the scope of the prelate's prayer, and render it intelligible to others: That it may not only bring much blessing and comfort to myself, and further effects to it, but be thereby able to serve such other legitimate Petitions, as may be agreeable to their particular concern. If I have, as I hope I have in some measure, attained either the one or the other, I shall be abundantly satisfied with what I have done, and in much the readier, because I shall thereby also be affected of Your Grace's favourable construction of it, which is the only farther ambition of

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GABRIEL TOWERSON.

AN

AN INTRODUCTION TO THE EXPLICATION OF THE LORDS PRAYER,

As that is a Part of and Interpreted by

THE CATECHISM OF THE CHURCH of ENGLAND.

Where, agreeably to the Doctrine of the Catechiſm, and the nature of the Argument, an Account is given, in ſo many ſet Diſcourſes,

1. *Of mens inability to keep the Commandments of God without his ſpecial Grace, and the neceſſity of Prayer thereupon.*
2. *Of the nature of Prayer in the General, and*
3. *Of the Lord's Prayer in particular.*

AN INTRODUCTION TO THE EXPLICATION OF THE LORD'S PRAYER,

As that is a Part of and Introduced by

THE CATECHISM OF THE CHURCH of ENGLAND.

Where, agreeably to the Doctrine of the Catechism, and the Nature of the Argument, an Account is given, in so many Ier Discourses,

1. Of mens inability to keep the Commandments of God without the Special Grace, and the necessity of Prayer thereupon.
2. Of the nature of Prayer in the General, and
3. Of the Lord's Prayer in particular.

THE CATECHISM OF THE CHURCH OF ENGLAND

PART III.

Catechiſt.

MY good Child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial Grace, which thou muſt learn at all times to call for by diligent Prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſwer.

Our Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread, And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, But deliver us from evil. Amen.

Queſtion.

What deſireſt thou of God in this Prayer?

Anſwer.

I deſire my Lord God our Heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our Souls and Bodies, and that

CHURCH CATECHISM

OF THE

CATECHISM

OF THE

CONFIRMATION

TO THE

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that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers Ghoſtly and Bodily; and that he will keep us from all ſin and wickedneſs, and from our Ghoſtly Enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. *So be it.*

AN INTRODUCTION TO THE EXPLICATION OF THE LORDS PRAYER.

DISCOURSE I.

Of mens inability to keep the Commandments of God without his SPECIAL GRACE, and the necessity of PRAYER thereupon.

That inability, which the Catechism affirms, being asserted by it upon the sole account of mens destitution of Gods special grace, supposeth it to believe that they have or *may* have *an ability otherwise; and enquiry thereupon made, whether we have* or *may* have *an ability to keep the Commandments of God, from whence it is, and by what means it may be obtain'd. How far the Heathen went as to the acknowledging of that Ability to proceed from God, and what Christianity superaddeth to their doctrine or belief.*

SUpposing now, as I hope I may, that men have been satisfied as to the *sense*, and convinced both of the *reasonableness* and the *obligation* of those *Commandments*, which were the Argument of the *foregoing Explication*; it remains that we enquire *whether we have* or *may* have *an Ability for the keeping of them*; from *whence that Ability is*; and *by what means it may be obtain'd.* For as it would be but a sad consideration to know our selves to be under those Commandments, which we have not an ability to answer; so that *Catechism*, which I have chosen to explain, supposeth that we have, or may have such an ability, but which withal must be derived to us from the *special grace* of God, as that again by *diligent prayer* be *called for.* With these enquiries therefore it will be but necessary to begin this *Third Part* of my *Explication*, and so at once compleat my *discourse* concerning the *Commandments* of God, and prepare the way to *that* which professeth to entreat of *Prayer*, and of that *particular* one, which was intended as an *Exemplar* of it.

Catechist. *My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer.*

These two things only would be premis'd concerning that keeping of God's Commandments, after our Ability for which we are now enquiring; *first*, that I intend not thereby any compleat and absolute one, but only such a keeping of them, as I shall afterwards [a] shew Christianity to enjoyn upon us; as *secondly*, that I much less intend the keeping of that or this particular Commandment, or indeed of any or all of them as to the external duties thereof alone. For as I have elsewhere [b] made it appear, that we are not to expect any such Ability, as may preserve us from all transgressions of them; so I no way doubt men may, without God's *special grace*, yield obedience to some of his Commandments, and, it may be too, an external compliance with them all: Because the Heathen, without any other than the common assistances of the divine grace, went a great way toward the keeping of them; and there is besides so much of reasonableness in the matter of those Commandments, as may prompt a considerate man, who hath also a clear understanding of them, to yield an outward conformity to them all. When therefore I enquire concerning an Ability for the keeping of them, my meaning is of such a keeping of them as Christianity enjoyns upon us, and which, though it be not so intire as strict justice may be thought to require, yet is hearty and uniform, and in fine such as our own *Church* hath represented it to be in that interpretation which it hath before given of them.

[a] Explicat. of the Doctrine of the Sacraments and particularly of that of Bapt.

[b] Explicat. of the Apostles Creed. Article of the forgiveness of Sins.

I. Now that we have or may have an Ability so to keep the Commandments of God, that is to say, so far as Christianity binds them on us, that very obligation which it lays upon us, will satisfie any reasonable man. For however we may be oblig'd by the *first Covenant* to keep the Commandments of God, even after we cease to have an Ability for the keeping of them; partly, because we sometime had an Ability for the keeping of them, but which we forfeited through our own default; and partly, because that Covenant proceeds with us by the measures of justice, which may continue to oblige in respect of that Ability we sometime had: Yet the like is not to be suppos'd concerning that *second* and *better Covenant* which Christianity makes a tender of; this, as it considers us, not as we sometimes were, but as we now are, so professing to proceed with us by the measures of mercy, as such, will always have a regard to the present temper of those whom it makes the objects of its kindness. Otherwise it must necessarily fail of accomplishing its intended kindness, which Mercy, as such, cannot be supposed to be negligent of. If therefore that *second Covenant* do yet oblige us to the keeping of the Commandments of God, as the whole tenour thereof doth sufficiently declare; either it will oblige us no farther to the keeping of them, than that state, in which it finds us, doth of it self enable us for; or, if it oblige us any farther, as no doubt it doth, it will furnish us with such an ability, as may qualifie us for the keeping of them. But so that very Covenant doth declare it self to intend, as we learn both from the Prophet *Jeremy* [c] and the *Author to the Hebrews* [d], the purport thereof being that *God* would *put his laws in our inward parts* or *minds*, and *write them in our hearts*, as well as *not remember our* past *iniquities any more.*

[c] Jer. 31. 33.
[d] Heb. 8. 10.

II. Now as when it appears that either we *have* or *may* have *an Ability for keeping God's Commandments*, it will be but reasonable to enquire *from whence that Ability is*; so we shall find meer *Naturalists* so far concurring

concurring with us, as to acknowledge that Ability to be in ſome meaſure from God: becauſe *firſt* acknowledging it to be originally from God, as all other the powers and faculties of men are. For thus even thoſe men did, who plac'd it in the natural liberty of mens wills, yea even when they made it unneceſſary to look beyond that for the doing of their duty. For *the Gods*, ſaith *Marcus Antoninus* [c], have *put into the power of every man not to fall into thoſe evils which are really ſuch*, that is to ſay, into vitious ones. And *the journey*, ſaith *Seneca* [f], to *that which is the chiefeſt good is ſafe and pleaſant, and for which nature hath furniſh'd thee. She hath given thee thoſe things, which if thou doſt not forſake, thou ſhalt riſe to an equality with God.* It muſt be granted *ſecondly*, that what force ſoever they gave to the natural liberty of the will, yet they did not only acknowledge the receiving of it from God, but the neceſſity of the divine concurrence with it toward the exerting of its natural force: Partly, becauſe amidſt the great brags of their own *Self-ſufficiency*, both adviſing others and imploring themſelves from the divine Powers a *ſound mind* [g] as well as a *ſound body*; and partly becauſe of their acknowledging the ſuperintendency of the Divine providence, and the neceſſity of its ſuſtaining thoſe things which his hands had made. For he that acknowledgeth ſuch a ſuſtentation as to other beings and operations, can much leſs think it unneceſſary as to the upholding of the nobleſt ones, and thoſe faculties which are moſt conſiderable in them. And to this I ſuppoſe *Marcus Antoninus* might allude, where he adviſeth the praying unto God to give us a freedom from fearing, or deſiring, or being grieved at any external things. For *if*, ſaith he [h], *the Gods do cooperate with man in all other things, they may cooperate with them as to theſe alſo.* And a little after, to one that objected againſt ſuch Prayers, that *God had put all thoſe things into our own power*, according to the doctrine of the *Stoicks*, *Who told you*, ſaith he [i], *that the Gods do not help with us, even as to thoſe things which they have put into our own power?* It muſt be granted *thirdly*, at leaſt as to ſome of the moſt ſober of them, that they did alſo acknowledge to God his preſerving them from evil by taking away the temptations to it, or inclining them to good by certain ſuggeſtions and admonitions, whether miniſtred to them by internal inſpirations, or by the good examples of others. For thus on the one hand the foreſaid *Marcus Antoninus* acknowledgeth it to the kindneſs of the Gods [k], that *how inclinable ſoever he was to rebel againſt his ſuperiours, yet he had been hindred by them from it, as by whoſe beneficence it was, that he had not had a favourable opportunity for it*; as, on the other hand, that he was incited to vertue by the good example as well as precepts of *Apollonius* [l], and *Ruſticus*, and *Maximus*, and by more *intimate* [m] and *immediate ſuggeſtions* from the Gods themſelves.

[c] Ἀλλὰ καὶ οἱ θεοὶ, ᾗ μάλιστα αὐτοῖς ἔργῳ ἀνθρωπίνων, ᾗ τοῖς μὴ καθ' ἁμαρτίαν κακοῖς ἵνα μὴ περιπίπτῃ ὁ ἄνθρωπος, ἐπ' αὐτῷ τὸ πᾶν ἔθεντο. ἔτι οἷς ἑαυτὸν, li. 2. ſect. 11.

[f] Senec. Ep. 31. *Hoc eſt ſummum bonum, quod ſi occupas, incipis Deorum eſſe ſocius, non ſupplex. Quomodo, inquis, iſtò pervenitur? Tutum iter eſt, jucundum eſt, ad quod natura te inſtruxit. Dedit tibi illa, quæ ſi non deſerueris, par Deo ſurges.*

[g] *Orandum eſt ut ſit mens ſana in corpore ſano. Fortem poſce animum, & mortis terrore carentem, Qui ſpatium vitæ extremum inter munera ponat Naturæ, qui ferre queat quoſcunq; dolores, Neſciat iraſci, cupiat nihil, & potiores Herculis ærumnas credat, ſævoſq; labores Et Venere, & cœnis, & plumis Sardanapali. Monſtro quod ipſe tibi poſſis dare———*
Juven. Satyr. 10.

[h] Marc. Anton. li. 9. ſect. 40. εἰ πάντως δὲ οἱ δύνανται συνεργεῖν ἀνθρώποις, ᾗ οἷς ταῦτα δύνανται συνεργεῖν.

[i] M. Ant. ubi ſupra. ἀλλὰ τίνος ἤκουσας, ὅτι ἐπ' ἐμοὶ αὐτὰ οἱ θεοὶ ἐποίησαν——τίς σοι εἶπεν, ὅτι οὐχὶ ᾗ οἷς τὰ ἐφ' ἡμῖν οἱ θεοὶ συλλαμβάνουσιν;

[k] Lib. 1. Sect. 17. ᾗ ὅτι περὶ ἐμοῦ αὐτῶν πεφύκασιν πλημμελῆσαί τι, καί τοι διὰθεσιν ἔχων τοιαύτην, ἀφ' ἧς, ἂν ἔτυχεν, κἂν ἔπραξά τι τοιοῦτο· ἔτι ᾗ

Θεῶν εὐτοιξία τὸ μηδεμίαν συμβεβημὴν περαγμάτων γενέσθαι, ἥτις ἔμελλέ με ἐλέγξειν. [l] M. Anton. ibid. τὸ γνῶναι Ἀπολλώνιον, Ῥύσικον, Μάξιμον. vid. & ſect. 7. 8. 15. ejuſdem libri. [m] Ibid. ὅσα, ὅσον ὅπὶ τοῖς θεοῖς, ᾗ ταῖς ἐμφάσεσι διαθέσεσι, ᾗ συλλήψεσι, ᾗ ὀνείροις, μηδὲν κωλύον ἤδη κατὰ φύσιν ζῆν με, ἢ ὑπολείπεσθαι ἔτι τι τοῦ πρὸς τὴν ἐμὴν αἰτίαν, ᾗ πρὸς τὸ μὴ φυλάττειν τὰς ἐκ τῶν θεῶν ὑπομνήσεις, ᾗ μονονουχὶ διδασκαλίας.

ſelves. For theſe and other ſuch like things he acknowledged to *require the aſſiſtance of the Gods* [n] *and fortune*, and that it was unto them that he himſelf owed them. Thus far therefore even the *Stoicks* went toward the acknowledgment of the divine aſſiſtance, that as they attributed that liberty of will, by which they ſuppoſed all good things to be done, to the gift of the divine powers; ſo they believ'd the ſame divine powers, to concur to the conſervation of it, and not ſeldom alſo to aſſiſt both it and them by averting temptations from them, or miniſtring to them ſuch ſuggeſtions, or good examples, as inclin'd them the more to good. But as it is evident from the *admonition* I am now upon, that ſomething more is intended than all thoſe conceſſions will amount unto, becauſe ſuggeſting the neceſſity of Gods *ſpecial grace* which none of the benefits before remembred are; ſo it is yet more evident from the declaration the *Church* elſewhere [o] makes of the nature of that *grace* which is here inculcated: As which is affirmed to conſiſt in the right diſpoſing of the will, and either begetting in it thoſe good inclinations which it hath, or cooperating with it. Agreeably herein, as in all other things, to the doctrine of the Scripture, as which affirmeth [p] God to *work in us both to will and to do of his good pleaſure*. And indeed as that is a truth which can not well be doubted of, after what I have before [q] ſhewn concerning the neceſſity of the *Holy Ghoſt*'s concurrence to the beginning, progreſs, and perfection of all our holineſs; ſo it will become yet more clear by the account I ſhall afterwards [r] give of that depravation, which our nature receiv'd by the fall of our firſt Parents: There being but need of an *eſpecial grace* there, where the whole man was ſo ſignally deprav'd.

III. I will conclude this diſcourſe, when I have added, That the Grace, whereof we ſpeak, being the Grace of God, and ſo in his power to confer, in what meaſure, or upon what terms he himſelf pleaſeth; we are conſequently to believe it can not be obtain'd by any other means, than he ſhall be pleaſed to appoint. The reſult of which obſervation will be the neceſſity of ſeeking it by *diligent Prayer*, becauſe preſcribed to us by God as a means for the obtaining of any *benefit* [t] from him, and particularly of that *ſpirit* [u] from whence this grace and our own ability is immediately derived to us. As for the *natural grounds* of ſeeking unto God by *Prayer* for this or any other boon, they will fall in more pertinently in my diſcourſe concerning *Prayer*, and to which therefore I ſhall reſerve the inveſtigation of them.

[n] Ibid. πάντα γὰ ταῦτα θεῶν βοηθῶν καὶ τύχης ἔστιν.

[o] Art. 10. Wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt, preventing us, that we may have a good will, and working with us, when we have that good will.

[p] Phil. 2. 13.

[q] Explic. of the Creed. Art. of the Holy Ghoſt.

[r] Explicat. of the Doctrine of the Sacraments.

[t] Luk. 11. 9.

[u] —— 13.

DIS-

DISCOURSE II.

Of PRAYER.

What it is, and what are the grounds of making of it. What particular duties it contains, and what are the ſeveral ſpecies or kinds thereof. When, and after what manner it ought to be perform'd, and of how ſignal efficacy it is when it is performed as it ought.

A *Doraturi ſedeant*, let thoſe who are about to worſhip ſit down, it is one of the *Symbols* of *Pythagoras*, and may ſeem to contain an eaſie and acceptable advice; as if in the doing of our Devotions we were to conſult our own eaſe, and worſhip God with as little trouble as may be to our ſelves. But as all ſuch kind of ſentences, like the Egyptian *Hieroglyphicks*, have a ſenſe extreamly different from what they may ſeem at the firſt ſight to import; ſo this in particular, if we may believe a learned man [a], denotes that conſideration and advice, which ought to be uſed by us, when we ſet our ſelves to any religious action. For as the mind of man, in the opinion of the Philoſopher, becomes more ſedate and compos'd whilſt the body is at eaſe and untroubled; ſo it is not unuſual, even in the Scripture, by this poſture of body to expreſs that mature deliberation, which we ought to enter into, when we go about any important buſineſs. Thus when our Saviour would inſtruct his Diſciples with what advice the men of the world go about any action of concernment, and proportionably thereunto, with what deliberation we our ſelves ought to enter upon the profeſſion of Chriſtianity, he expreſſeth it after this manner; *Which of you* [b] *intending to build a Tower ſitteth not down firſt, and counteth the coſt whether he have ſufficient to finiſh it?* and again [c], *What King going to War with another King ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?* Of ſo great neceſſity is it, if we may judge ought by the practice of the world, to ſit down and conſider before we enterpriſe any matter of importance; ſo alike neceſſary is it, if we may believe *Pythagoras*, to uſe the ſame deliberation and advice before we betake our ſelves to the doing of our Devotions: Though to leave as little as may be, to after thoughts, I will once for all, ſet my ſelf to ſhew *what that is* to which ſo great a deliberation is prerequir'd, and *what the grounds of making it* are; *what particular duties it contains*, and *what the ſeveral ſpecies thereof are*; in fine, *when and after what manner it ought to be perform'd*, and *of how ſignal efficacy it is, when it is performed as it ought.*

[a] Lilius Gyraldus in Interpretat. Symb. Pythag.

[b] Luk. 14. 28.

[c] —— 31.

I. Now *Prayer* is nothing elſe than *an Application of the Soul to God, with a deſign of repreſenting to him its deſires of obtaining from him thoſe benefits which we want, or the pleaſing ſenſe it hath of thoſe benefits we have already receiv'd.* I call it firſt, *an Application of the Soul*, becauſe Prayer is principally performed there, and requires not the aſſiſtance of the tongue, otherwiſe, than as being enjoyned by God, as a farther inſtance of our ſubjection to him, or as it may be neceſſary to manifeſt thoſe

thoſe affections of ours to others, and with whoſe Prayers we are upon occaſion to joyn our own. For he, who wants a tongue, or doth not make uſe of it, may beg a benefit as truly, or acknowledge a benefit as gratefully, as he who either hath a tongue, or makes uſe of it. I call it ſecondly, an application of the Soul *to God*, to diſtinguiſh it from thoſe requeſts which are at any time made to men; and indeed becauſe ſuch an application of the Soul cannot be made to any other than God: No other than he, who is the ſearcher of hearts, being privy to its affections, or to thoſe repreſentations which it makes of them by its own ſingle act. In fine, I call it an application of the Soul to God *with a deſign of repreſenting to him*, or, ſetting before him, *its deſires of obtaining from him thoſe benefits which we want, or its pleaſing ſenſe of thoſe we have already receiv'd.* And this I do, partly upon the account of that *repreſentation* whereof I ſpeak, and partly upon the account of thoſe *deſires*, and *pleaſing ſenſe*, which I have ſaid to be the object of it. For firſt of all beſide thoſe deſires, and that pleaſing ſenſe, which I have ſaid it doth involve; it doth moreover manifeſtly denote an ordination or addreſs of them to God, yea that ordination and addreſs is indeed the very formality thereof. For Prayer, as ſuch, importing the referring it ſelf to another, even to him to whom it is made, till that, which is the object of it, comes to be ſo referr'd, it cannot have any thing of the nature of it, and doth indeed only denote the ſimple affection of the Soul as to thoſe benefits which it either hath or wants, and which, at the beſt, is but a natural one. All therefore we have to account for as to the former definition of Prayer, is its repreſenting as well the pleaſing ſenſe the Soul hath of benefits receiv'd, as its deſires of thoſe we are without. A thing not to be doubted of, if we conſider either that ſenſe which *cuſtome* the maſter of language hath impos'd upon it, or what that is wherein we have ſaid the very formality of Prayer doth conſiſt. For as however Prayer, in its ſtricteſt notion, refers only to our deſires, yet it is by the cuſtom of the world extended as well to the ſignification of that pleaſing ſenſe we have of benefits receiv'd; ſo that ſignification hath this in common with the ſignification of our deſires, that it is alike directed and addreſſed unto God, and hath him for the object of it. And more than this I will not ſay at preſent concerning the general nature of Prayer, becauſe what is farther obſervable concerning it, will fall in pertinently enough, when I come to declare the *grounds* of the making of it, the *particular duties* it contains, or the *manner* after which it ought to be perform'd.

II. For the clearing of the *firſt* whereof, and together therewith the nature of that duty I am now upon, I think it not amiſs to ſhew, firſt, what is not to be look'd upon as the ground of the performance of it, and then what really is. I ſaid but now in that account which I gave of the nature of Prayer, that we were to look upon it as ſuch an application of the Soul to God, as is made with a deſign of repreſenting to him its deſires of obtaining from him thoſe benefits which we want, or the pleaſing ſenſe it hath of thoſe we have already receiv'd. But becauſe even that repreſentation is not without a farther end (for men repreſent not their deſires to God, or any other, merely for that repreſentation it ſelf) and becauſe there is appearance enough of their making it oftentimes for very ill ends, and ſuch as the nature of God will by no means allow of; Therefore I ſhall caution men in the firſt

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place againſt the repreſenting their either deſires of new benefits, or pleaſing ſenſe of ancient ones, out of an opinion of giving God a more exact information concerning them. For not to ſay that that can be no proper ground of Prayer, becauſe (as our Saviour [d] tells us) God *knoweth what things we have need of before we ask him*; to pray to God with ſuch an opinion, is rather to deſame than honour him, becauſe derogatory to that infinite knowledge wherewith he is indu'd. I think my ſelf no leſs obliged, ſecondly, to caution men againſt making ſuch repreſentations, out of an opinion of diſpoſing God thereby to that mercifulneſs which he hath not, or wearying him into the granting of their requeſts. For though this may be oftentimes the ground of thoſe requeſts we make to men, becauſe either wholly devoid of that charity which becomes them, or having it in ſo languid a manner as to need a ſpur to the exciting of it: Yet we have ſo great proofs of the tenderneſs of the divine goodneſs, that we cannot think it to be a juſt ground of begging any thing from him, or acknowledging to him what we have. If that repreſentation whereof we ſpeak be not without its grounds, it muſt have other, and more rational ones; and which I conceive to be the acknowledgment of our dependance upon God, or the benefit that may thereby accrue unto our ſelves. For neither can any man think it other than reaſonable to acknowledge his dependence upon him who is the preſerver, as well as author of his being, nor, acknowledging it, but he muſt alſo beg of him thoſe benefits which he wants, or profeſs to him his grateful ſenſe of thoſe which he already hath. For inaſmuch as all men naturally deſire the preſervation of their being, inaſmuch as that deſire doth as naturally prompt them to ſue to others for it, if they think not themſelves able to effect it; they muſt conſequently, if they believe it to come from God, ſeek to him for it, yea ſeek it by thoſe wayes and means which Prayer doth lead us to. Otherwiſe they do in effect renounce that dependance, which they have upon this the preſerver of their being. Again, foraſmuch as the knowledge of our dependance upon any perſon, doth as naturally lead us to profeſs to him our pleaſing ſenſe of thoſe benefits we find our ſelves to have receiv'd; neither can we omit that acknowledgment of our dependance, without renouncing the thing it ſelf, or indeed without renouncing our own reaſon and inward peace. In reſpect of God therefore Prayer hath for its ground the obligation we are under to acknowledge our dependance on him, and which cannot in any tolerable meaſure be acknowledged, but by ſuch a declaration of it. But neither will it be found to be without ground, when conſidered with reſpect to our ſelves, if our own benefit and advantage may be thought a reaſonable inducement to it. For it being not to be thought, on the one hand, that God will ſo far favour the irregularity of his dependants, as to confer benefits upon thoſe who do not acknowledge themſelves to be ſo; and it being as little to be thought, on the other, that he will ſo far forget his own goodneſs, or promiſes, as to deny his benefits to thoſe who do thus acknowledge themſelves to be ſo; Neither can we think but that, if we omit it, we ſhall fall ſhort of thoſe benefits, or, performing it, but that we ſhall certainly obtain them. Which will conſequently make the proſpect of our own benefit and advantage to be another and no leſs reaſonable ground of Prayer, as without which we cannot hope to obtain it, nor fear the want thereof with it.

[d] Mat. 6. 8.

III. To

III. To go on now to ſhew what *particular duties* it contains, and which the definition of Prayer before given will help toward the diſcovery of; becauſe aſſuring us that it contains in it the *begging* of God thoſe benefits which we want, and the repreſenting to him our own *pleaſing ſenſe* of thoſe we have already received from him. Only, becauſe even theſe will require a farther explication, and may, beſide that, be drawn down to yet more particular inſtances, I will a little more nearly conſider the nature both of the one and the other, and ſhew to what farther inſtances they extend.

1. To begin with that which hath in a more eſpecial manner the name of Prayer, even the *begging* of God thoſe benefits which we want, where again we will conſider it as to the more general nature of it, and then as to thoſe more particular duties into which it brancheth it ſelf. In the general I obſerve concerning that part of Prayer which we are now upon, that it either implieth or containeth in it theſe five things. 1. Our own want of that which we pray for, and Gods ability to ſupply it. 2. Our acknowledgment both of the one and the other. 3. A deſire of having that want ſupplied by him. 4. A repreſentation of that our deſire to God. 5. A hope at leaſt of obtaining from him that ſupply. That that part of Prayer which we are now upon ſuppoſeth the *firſt* of theſe, even our own want of what we pray for, and Gods ability to ſupply it, cannot need any proof to him who conſiders only the importance of it. For neither would there be any need of Prayer, if we already had what we deſir'd, neither would it be to any purpoſe to pray, if he, to whom we did ſo, were not of ſufficient Ability to grant it. It will be as evident *ſecondly*, to him who ſhall take the pains to conſider it, that as it doth ſuppoſe our want of what we pray for, and Gods ability to ſupply it, ſo it doth equally imply our acknowledgment of them both. For our very prayer to God for the granting of any benefit, is in it ſelf an acknowledgment thereof; becauſe, ariſing from the ſenſe we have of our own want of the benefit prayed for, and of the ability of him, we pray to, to ſupply it. For neither do our own wants ſtir us at all, but as they are apprehended and owned by us; neither is Gods ability of any more force with us, than as it is apprehended by our minds, and received by them into their belief. I know not whether I ſhould any more than ſay, *thirdly*, that Prayer, properly ſo call'd, and in which ſenſe we now take it, doth alſo imply a deſire of having that want ſupplied by him. For every man, that is acquainted with his own thoughts, doth not only find that deſire to be then in him, but finds that deſire to be the thing, which immediately prompts him to apply himſelf to God, and ſue to him for thoſe benefits for which he prayes. I ſhall therefore proceed to obſerve, *fourthly*, that the ſame Prayer contains in it a repreſentation of that our deſire to God; which is ſo true, that, as I have before ſhewn, it is the very formality thereof, it is that which gives perfection to our deſires, and makes them of natural to become religious ones. I may not omit to add, *fifthly*, that Prayer properly ſo call'd, doth alſo imply a hope at leaſt of obtaining that for which we pray. For neither are mens deſires at all ſtirr'd, where there is no hope of compaſſing the object of them; and much leſs can we think they will be ſo far, as to prompt the perſon, in whom they are, to repreſent them to anothers care and prudence. I ſay not the ſame at preſent concerning

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that *aſſurance* and *unſhaken belief* wherewith Chriſtianity enjoyns us to beg, what we do, of God: Partly, becauſe that ſeems not to be any natural requiſite of Prayer, but more eſpecially becauſe that will find a more proper place, when I come to enquire after what manner this ſo great and important a duty ought to be performed by us.

An account being thus given of the general nature of Prayer, or rather of that firſt part thereof, which is now under conſideration; conſider we it in the next place as to thoſe more particular duties into which it brancheth it ſelf, and which we ſhall find to be with regard to the *perſons* for whom we pray, or with regard to thoſe *benefits* which we ask. With reſpect to the former of theſe, it contains a double duty, proportionably to the perſons which are to have a ſhare in it; Becauſe obliging us to pray firſt for our own welfare, and then for the welfare of others. From whence the obligation of the former of theſe is, needs not now to be ſaid, becauſe I have before ſufficiently accounted for it: it remains therefore, that I give an account of the ground of the latter, which yet will not be difficult to do. For not now to ſay any thing of the commands of God in Scripture for it, becauſe even thoſe commands are not without natural grounds; We are obliged ſo to pray, *firſt*, upon the account of that, whether love or eſteem, or gratitude, which is owing by us to other men. Thus for inſtance, becauſe we are to have a love for all men whatſoever, and, proportionably thereto, ſo far as in us lies, to procure their good; we are alſo, becauſe *every good and perfect gift is from above*, to ſeek it thence for them, and implore God's favour and beneficence. In like manner, becauſe we are to have an eſteem for all that are in Authority over us; and particularly, for our Parents, and Princes, and Maſters; and becauſe that eſteem will as naturally lead us to deſire their being conſidered and regarded by others, but eſpecially by thoſe who can add moſt to their dignity and honour; We are alſo, becauſe God is the fountain of honour, to commend them to his regard, and pray him to take them into his ſpecial grace and favour. Laſtly, foraſmuch as we are under an obligation to be grateful to thoſe from whom we receive any emolument; foraſmuch as that gratefulneſs requires the making of a return, ſo far at leaſt as the emolument receiv'd exacts, and our ability will bear; foraſmuch, laſtly, as ſome emoluments are above the poſſibility of any other return, as the benefits we receive from our Parents, or at leaſt above any other ability of ours, as the benefits confer'd by great perſons upon mean and indigent ones: We are conſequently to make ſuch perſons the grateful return of our Prayers, and beg of God to ſupply to them our want of Ability out of the Treaſures of his own infinite one. Only, if neither our duty, nor the conſideration of a paſt advantage may be look'd upon as a ſufficient obligation to pray for others; we have oftentimes for a *farther* ground of our ſo praying, our own emolument and advantage being ſo wrap'd up with other mens, that it cannot be obtain'd but in, and by it. Which as it may therefore be a ſufficient ground of praying for others, if our own emolument and advantage be ſo for the praying for our ſelves, ſo it muſt be concluded to be much more ſo, as to our Praying for Kings, and all that are in Authority under them: It being impoſſible that Subjects ſhould enjoy either peace or proſperity, if the other are afflicted, or ill at eaſe. Though if neither that *ſecond* ground will ſatisfie altogether, becauſe the ground

only of those prayers that are made for some particular persons, we have for a *third* and more general one, the turning even of those prayers to our account, which are made in the behalf of other men: Charity as it [c] Mat. 10. 42. is not without the promise of a reward, even in the most trifling [c] instances thereof; so being not therefore likely to want it, when it exerts it self in Prayer, and which, where it is performed as it ought, is the greatest benefaction whatsoever.

I have consider'd Prayer hitherto with reference to the persons for whom we pray, and shewn accordingly to what particular duties it obligeth us; I come now to consider it as to those *benefits* it pretends to beg, and the duties that are consequent thereupon; Though what those are, will then be more seasonably enquir'd, when I have the *Lord's Prayer* for my argument, because intended in an especial manner for our direction in them. In the general I observe, 1. That Prayer, considered under that notion, obligeth us to beg of God the granting of those things that are good or profitable for us, and the averting and delivering us from all hurtful ones; this having no less the nature of a benefit, than the conferring of those things that are good, and apprehended so to be, by those who have felt the smart of any evil. I observe, 2. As to the former of these; that, agreeable to our own wants, and the nature of the blessings desir'd, we are to beg of God, in the first place, those things which are good or profitable for our Souls, and particularly those which tend to perfect them in their apprehensions of, or assimilation unto God, which is their greatest honour and advantage. The consequent whereof will be the begging of him a due understanding of his word, where both his nature and our duty is described, a ready compliance of the will, with the intimations of that of God, and well plac'd and regular affections. Next to which, we are to desire of God those things which are good or profitable for our bodies, both because a part of us, and because without the welfare of those our Souls cannot readily exercise their respective functions; But still, as the order of the body in respect of the Soul admonisheth, with subordination to the welfare of our Souls, and those things which are perfective of them. The consequent whereof will be, the not desiring of those things which are profitable for our bodies; any farther, than they shall be found to be consistent with the welfare of the other. I observe, 3. As to our desiring of God the averting, or delivering us from all hurtful things, which is the second branch of my first division, that here also we are to beg in the first place the averting of those things which are hurtful to our souls, as all sinful inclinations or actions, and the several incentives of, or temptations to them, that wrath of God which is apt to be stirred up thereby; and that horrour and anguish of mind which naturally ariseth from them both, and shall be sure to be the guilty Soul's portion either in this world or the next. The consequent whereof will be, the begging of his grace to purifie us from, and assist us against all sinful pollutions, the accepting of Christ's death, and satisfaction in order to our reconciliation and pardon; and in fine, the conferring upon us the comforts of his Spirit for the calming and quieting of ours. But as when that is done, nothing hinders us to beg also the averting of those things which are hurtful to the body; so I know no other abatement of it, than the ministring of those hurtful things (as experience shews they often do) to our spiritual and eternal welfare.

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In which caſe we ought to be ſo far from deſiring the averting of them, that, on the contrary, we ought to think it all joy when they happen to us.

2. From that firſt great duty of Prayer, even the begging of thoſe benefits we want, paſs we to the ſecond, that is to ſay, to the *thanking* God for benefits receiv'd; where again we will conſider it as to the *general nature* of it, and then as to thoſe more *particular duties* which it contains.

In the *general* I obſerve, agreeably to my former definition of it, that it either ſuppoſeth or implyeth in it theſe four things. 1. Our having receiv'd certain benefits from God. 2. The Souls pleaſing ſenſe of thoſe benefits. 3. Its equal ſenſe of the kindneſs of him from whom we receiv'd them. 4. and laſtly, The repreſenting that its ſenſe to God. That the duty we are now upon, ſuppoſeth the firſt of theſe, is ſo clear to every man that conſults his own thoughts, that it may ſuffice barely to repreſent it. For neither do men thank God, or any other, but for the receit of ſomething; nor yet but for the receit of ſuch things as either really are, or (which is all one) apprehended by them to be benefits. For if the thing in queſtion be not receiv'd, it may perhaps ſtir our deſires, but not our thanks, and, if it be, yet not our thanks unleſs it comes to us alſo under the notion of a benefit. For ſo, it will be either wholly unprofitable, which ſtirs us not at all; or pernicious, which will provoke us only to averſion and hatred. But neither is there leſs evidence of the duty we are now upon, implying the ſouls pleaſing ſenſe of thoſe benefits we have receiv'd. For beſide that aſſurance we have of it from our own inward thoughts, and to which, in things of this nature, we muſt neceſſarily appeal; if men, through the corruptneſs of their nature, or the expectation of greater benefits, happen to have no pleaſing ſenſe of that which they have obtain'd, they ſit down ſullenly under it, and are ſo far from thanking their benefactor for what they have, that they are ready, on the contrary, to reproach him for not proceeding farther in his beneficence. I ſhall therefore add, thirdly, as a more material, and no leſs clear obſervation, that this duty doth alſo imply the ſouls equal ſenſe of the kindneſs of him from whom we have receiv'd the benefit. For beſide that the ſenſe we ſpeak of, whilſt it confines it ſelf to the benefit receiv'd, is an affection purely natural, and can not therefore come under the rank of Moral or Religious ones; if the perſon, who confer'd the benefit, either did not at all intend it, or did not intend it as ſuch, we thank him not at all for it, and congratulate only our own good fortune in it. Which ſhewes that it is the kindneſs of the perſon conferring it; which ſtirs our thankfulneſs, and not merely, or only, the pleaſing ſenſe we have of the thing receiv'd. It remains to compleat the duty, that we alſo repreſent unto God, that pleaſing ſenſe we have of the benefit receiv'd, and of his kindneſs in it. For till it comes to be ſo repreſented it is rather Meditation than Prayer, but however, is but an *imperfect* acknowledgment of our dependance upon God, for which I have ſhewn this duty of Prayer to be requir'd: Becauſe nature doth not only prompt us to have a grateful ſenſe of benefits, but to repreſent that our ſenſe to him from whom we receiv'd them, as a more clear and explicite acknowledgment thereof.

It appearing from the premiſes what the general nature of that duty

is, which is the ſubject of our preſent conſideration, we ſhall not be long to ſeek, what more *particular* ones it leads us to. For we ſhall find it to lead, *firſt*, to thankfulneſs for benefits conferred on our ſelves, or for thoſe which have been conferred on other men: For the former, as an acknowledgment of our own dependance upon God; for the latter, in conſideration of that intereſt we our ſelves have in their acquiſitions, or in conſideration of that farther happineſs which may accrue to them by ſuch acknowledgments, and which we by ſome tie or other, are obliged to endeavour. For neither can we think thoſe benefits, not to be a juſt object of thanks, in which we our ſelves have an intereſt (As who is there that hath not in thoſe which are conferr'd upon publick perſons, and for whom we are eſpecially [f] to give thanks?) nor yet, but that we ought to give thanks for what have been conferred upon thoſe, whoſe happineſs we are obliged to endeavour: Becauſe ſuch grateful acknowledgments cannot but be thought to have in them the force of prayers, and beg new benefits, as well as to acknowledge ancient ones. Where therefore there is a tye upon us to procure anothers happineſs, there no doubt it ſhall be equally neceſſary for us to thank God for the benefits he hath receiv'd; which will conſequently oblige us to thank God for all men whatſoever, becauſe all men more or leſs have an intereſt in our care and love. I obſerve, *ſecondly*, that as our thankfulneſs ought to reach to the benefits of others, as well as to thoſe which have been conferred upon our ſelves, ſo it ought to be employ'd about all benefits whatſoever, but eſpecially, (becauſe they are the greateſt) about ſpiritual ones: Inſomuch, that, if our very afflictions tend to the reformation of us, they ought to be acknowledged with the ſame, or a greater gratitude, than we would do thoſe bleſſings, which, however much more ſpecious, yet confer only to our temporal welfare.

[f] 1 Tim. 2. 1, 2.

IV. The ſeveral *ſpecies* or ſorts of Prayer, come in the next place to be diſcourſed, or rather ſuch of them as are taken from the maker or makers of them. Where firſt I will conſider, Prayer as diſtinguiſhed into *mental* and *vocal*, and then as into *private* and *publick*.

1. How exact the former of theſe diviſions is, I will not now ſtand to enquire, becauſe the reſolution thereof will be of little concernment. It may ſuffice here to ſay, that though Prayer *properly ſpeaking*, be only the operation of the mind, and accordingly the ſervice of the tongue but accidental to it as ſuch; though nothing however, can in any tolerable ſenſe have the name of Prayer, which is not alſo mental: Yet inaſmuch as Prayer may be performed by the mind alone, or, together with the mind, by the operation of the voice; inaſmuch as though private Prayer may be performed by the mind alone, yet publick Prayer cannot have place where the voice doth not alſo interpoſe, I cannot but look upon that diviſion as legitimate and uſeful, and rather peccant in the terms wherein it is expreſſed, than in the thing which is intended by it. To the conſideration of that diviſion therefore I will forthwith ſet my ſelf, and firſt of all, becauſe that is the principal member of it, to the conſideration of that which hath the name of *mental* Prayer.

Now there are two things which may ſeem worthy our enquiry, concerning that Prayer which hath the name of *mental*, firſt, what are the proper ſeaſons for the uſing of it; and ſecondly, what rules we ought

to

to preſcribe to our ſelves in it. The proper ſeaſons of mental Prayer are again two, anſwerable to the times of our inhability for any other Prayer, or our great hability for that. For it may either be at a time when we are encumbred by worldly affairs, and, it may be too, by the converſe of other men, or when we have been imploy'd about ſome pious meditations, and by which we find our ſelves to have been more than ordinarily affected. For as, ſuppoſing our ſelves in the firſt eſtate, there cannot well be place for any other Prayer, how much ſoever we may be diſpoſed to it, either by our own preſent temper, or the ſuggeſtions of Gods Spirit; So it cannot therefore but be thought ſeaſonable to anſwer the one and the other by directing our mind to God, and either Praying to him, or giving thanks, as our own temper, or Gods Spirit ſhall dictate to us. Alike ſeaſonable may that time be which ſucceeds to ſome pious meditations, and by which we find our ſelves to have been more than ordinarily affected. For as ſuch affections as thoſe ought in reaſon to be cheriſhed and improv'd, which they can be by nothing more advantageouſly than by Prayer or Thankſgiving, as the matter of our foregoing Meditations ſhall invite; So our Souls may be then ſo warm and agile, as not only not to be willing to expect the invention of words, but to receive a conſiderable incumbrance by intending it. In which caſe it is but meet to give the Soul its full ſcope, and ſuffer it both to excite and repreſent its own Pious thoughts. But other than ſuch extraordinary occaſions as I cannot think to be proper for that Prayer which is to be performed by the mind alone; So others, it may be, will be of the ſame opinion, if they conſider Gods generally requiring the uſe of the tongue in it, and the aptneſs of the mind to rove, even where it is determined by a preſcript form of words. For if (as I ſhall afterwards ſhew) God do generally require the uſe of the tongue, why ſhould we think it proper to purſue that Prayer which is mental only, unleſs where the other cannot at all, or not be ſo advantageouſly employ'd? Eſpecially, when we know the mind to be ſo volatile and deſultory, that it cannot wholly be fix'd even by thoſe objects which come to it in an orderly ſeries, and buſie both its thoughts and ſenſes. For how much more deſultory may we think it will be, when it hath nothing to fix it, but that which offers it ſelf on a ſudden to it, and beſide that employs its thoughts alone? Upon which account I ſhould alſo adviſe, that, when men indulge themſelves in mental Prayer, they neither extend it beyond thoſe pious meditations which gave occaſion to it, and which therefore will be the beſt conducter of it; nor intend it any longer than they ſhall find their conceptions to go ſmoothly and regularly on: Leſt inſtead of offering to God a reaſonable ſervice, they offer him only a heap of diſorderly thoughts, and which, in truth, is little better than the Sacrifice of fools.

From *mental* Prayer paſs we to *vocal*, or rather to that ſort of Prayer, which to the intention of the mind ſuperadds the expreſſions of the tongue; where again, I will ſhew our obligation to it, and the uſe it may be of to us. The former of theſe I found not only upon the words of Scripture, and which (for the moſt part, repreſenting Prayer under the terms of *calling upon*, and *crying* and *lifting up our voice* to God) ſuppoſeth that the voice ought generally to have its part in it, but alſo upon natural grounds, and to which, in things of this nature, the Scripture

ture doth generally leave us. Of this ſort is the obligation that lies upon us to glorifie God with our bodies as well as with our ſouls, and the aptneſs of the tongue to miniſter to the glorifying of God in Prayer. For ſuppoſing (as I now may, becauſe I have elſewhere [g] evinc'd it) that we are to *glorifie God with* our *bodies* as well as *with* our *ſouls*, and it will alſo follow, that we are to glorifie him by ſuch members thereof, as have an aptitude thereto. Which the *tongue* certainly having, and particularly for the glorifying of him in Prayer, becauſe furniſhed with an ability to acknowledge our dependance on him, and the Souls inward ſenſe thereof, we are in reaſon to employ it in the ſo glorifying of him, and accordingly either begging of him thoſe benefits which we want, or expreſſing our grateful ſenſe of thoſe we have. And upon theſe grounds *private* as well as *publick* Prayer will be obliged to be *vocal*, that which is performed by *our ſelves*, as well as that which is offered up *in conſort with others*. But becauſe what is thus neceſſary to private Prayer, becomes yet more neceſſary to publick, inaſmuch as that cannot be made without ſome ſenſible declarations of our deſires, and which are equally apprehended by all that joyn in it, therefore the *vocality* thereof is to be look'd upon as having another and a farther ground, even the utter impoſſibility of its being made without it. The only thing remaining to enquire is, of what uſe this ſort of Prayer may be, which yet to him that conſiders it will not be difficult to diſcover. For beſide the ſatisfaction that may ariſe from our thus offering up a compleat Sacrifice, becauſe glorifying God with our tongues as well as with our ſouls; the expreſſions of the tongue, as they may be managed, may add even to our internal fervour, and intend that heat by which they themſelves were inflam'd: I do not mean by the meltingneſs of their tone, but by the aptneſs of their ſignification, and which experience ſhews to excite, or heighten thoſe affections to which they are adapted.

[g] Explic. of the firſt Com. Part 6.

2. Of *mental* and *vocal* Prayer what hath been ſaid may ſuffice, eſpecially conſidering what may hereafter be obſerv'd in common concerning the ſeveral ſorts of them; Proceed we therefore to entreat of Prayer as diſtinguiſh'd into *private* and *publick*, though becauſe I have elſewhere [h] delivered my thoughts concerning them, or at leaſt concerning that divine worſhip which comprehends them, I ſhall need to ſay the leſs here. In the general I obſerve as touching *private* Prayer, or that which is made by every particular perſon apart, that it hath a ſufficient foundation in mens particular wants, or the as particular benefits which they have receiv'd from the Almighty. For both the one and the other requiring a ſutable repreſentation unto God, as a teſtimony of our dependance on him; where the wants or receits relate to particular perſons, they ought to be as particularly repreſented, as which otherwiſe will not ſufficiently declare the dependance each perſon hath on him. Beſides, men's private wants or receits being many times of ſuch a nature, that they cannot conveniently be laid open unto others, either they muſt be acknowledg'd by them in their private Devotions, or they muſt not be acknowledged at all. And though it were to be wiſh'd, in ſo great a declenſion of Piety, that men would accuſtom themſelves to any ſort of Prayer, yet I cannot but ſay that publick Prayers ſignifie little to thoſe who have not alſo their private ones. For beſide that cuſtom, more than any thing elſe,

[h] Explic. of the fourth Com. Part 1.

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ſends men often unto thoſe, and by which therefore we may ſuppoſe they will not be much improv'd; If men come not well prepared to them by the Devotions of their Cloſets, they will hardly make ſo particular an application of them to themſelves, as their own neceſſities may require, and much leſs of the confeſſion of ſins which is there made: That which is every man's concernment being generally no mans, as well in Prayer as in other things. But when men have been accuſtomed to bewail their own private ſins alone, when they have by ſo doing imprinted upon their Souls a due ſenſe of that guilt they have contracted by them, then every though oblique touch of the publick Prayers will give them a ſenſible ſmart, and each man accordingly confeſs, as if he were not confeſſing the common errours of the Congregation, but his own particular ones.

Concerning Publick Prayer, or that which is made in common with others, much more might and ought to have been ſaid, if I had not yet more prevented my ſelf in that Argument. But becauſe I have elſewhere [i] declar'd the grounds upon which it is built, as well Moral as Chriſtian ones; Becauſe I have moreover ſhewn [k] how nearly we Chriſtians are linked to each other by being members of one Catholick Church, and by which therefore publick or common Prayer muſt be ſuppoſed to be bound ſo much the faſter on us: Laſtly, becauſe when I come to ſhew after what manner this great duty of Prayer ought to be perform'd, I ſhall find my ſelf again oblig'd to ſpeak to publick as well as private ones; I will content my ſelf to obſerve here, that publick or common Prayer is naturally founded in that intereſt we have in each others welfare as members of the ſame Society, and which therefore we are joyntly either to Pray or give thanks for, according as occaſion ſhall require; that it is founded by Chriſtianity more particularly in that intereſt we have in each others welfare, as we are members of one Catholick Church; that, in regard to that, we are as occaſion offers, to joyn our Prayers with any of theirs who are of the ſame Sacred body, but more eſpecially with theirs who are of that part of the Catholick Church under which we our ſelves are, as becauſe of our more near relation to them, ſo becauſe of the greater opportunity we have of a nearer commerce with them; that thoſe Prayers, becauſe the Prayers of a community, are in reaſon to be conducted by thoſe with whom the care of the community is intruſted, that the other members thereof are therefore to follow their conduct in them, and acquieſce in their determinations about them; In fine, ſuppoſing thoſe Prayers to be agreeable to the laws of Chriſtianity, that we cannot withdraw our ſelves from them without ſin; becauſe obliged to hold communion with the members of the Catholick Church, and more particularly with that part of it under which the divine providence hath plac'd us.

[i] Explicat. of the fourth Com. Part 1.
[k] Explicat. of that Art. of the Creed, *I believe the holy Catholick Ch.*

V. But becauſe *time* is a neceſſary adjunct of Prayer as well as of all other duties, and becauſe experience aſſures us, that what is left at large for the time, is either not at all, or very rarely perform'd; therefore enquire we in the next place, when and how often it ought to be perform'd, which, agreeably to the diviſion before made, I ſhall conſider firſt as to *publick* Prayer, and then as to *private* ones.

Of the times of *Publick* Prayer much need not to be ſaid by him, who profeſſeth to inſtruct rather the Sons than the Fathers of the Church. It may ſuffice here to ſay, that as the times of Publick Prayer are of neceſſity

neceſſity to be ſtated, that ſo thoſe who are to joyn in it, may know when they ought to meet at it; that as thoſe times, becauſe the times of Publick Prayer, are in reaſon to be ſtated by thoſe, with whom the care of the Publick is entruſted: So it will conſequently be the duty of the ſeveral members of the Community, ſo far as they may, to preſent themſelves at thoſe times, and offer up their joynt Prayers and Thankſgivings unto God. And farther than that private perſons will not need to concern themſelves, or at leaſt not in that Church wherein we live; becauſe if publick Prayer be at all wanting here, it is rather through the default of thoſe who ought to aſſiſt at it, than that either the Church hath been wanting in ſetting apart times for, or the Miniſters thereof are unwilling to perform their proper parts in it.

There being therefore no difficulty at all as to the times of Publick Prayer, becauſe private perſons may read their duty therein in the either practice or conſtitutions of the Church, enquire we rather after the times of *private* Prayer, and *when* and *how often* it ought to be made by particular perſons. Though, even here alſo, our work will be very much ſhortned by diſtinguiſhing between the *ordinary* and *extraordinary* occaſions of it. For as, if any *extraordinary* occaſion do ariſe either for Prayer or Thankſgiving, it cannot but be thought neceſſary for men to lay hold of it; So they themſelves are the beſt, and indeed the only judges of them, and therefore to them we muſt leave the conſideration of them. The only thing, that can be brought under any certain rules, are the *ordinary* times of Prayer, and to which therefore I ſhall confine my diſcourſe.

It is not unknown to thoſe, to whom the Scriptures are not, that they often require us to *pray alwayes*; and as little can it be unknown to thoſe, who are acquainted with the world, how ill a comment the practice of moſt men is upon it. I pretend not to aſſert that thoſe Injunctions ought to be taken in the ſtrictneſs of the letter, partly becauſe that would leave no place for other duties, but more eſpecially becauſe ſome of them do manifeſtly reſpect the doing of it [l] at *every fit ſeaſon*, as others [m] again the not *giving over for every refuſal*, but reſuming our former petitions at due diſtances, and proſecuting them with our former fervour. For ſo that parable which our Saviour ſpake, that men ought *alwayes to pray and not to faint*, ſhews the meaning of our Saviour to be in it; the judge, of whom he there ſpeaks, granting the importunate Widow's requeſt, for fear leſt by her *continual coming* ſhe ſhould weary him; which ſhews that the Widow was not always upon her knees to him, but came to him oftentimes with that deſign. But, as for theſe and other ſuch like reaſons I cannot affix ſuch a ſenſe to thoſe injunctions, as the letter of the words may ſeem to require; ſo I cannot but ſay withal that they require at leaſt the frequent performance of it, and particularly that injunction of S[t] *Paul's* [n] which imports our praying *without ceaſing*; it appearing from the generality of thoſe other [o] exhortations wherewith it is conjoyn'd, that ſomething like an univerſality of time is requir'd for the performance of it, which nothing but a frequency is, and ſuch a frequency too, as may in ſome meaſure connect the ſeveral times of Prayer together. Which obſervation alone whoſoever ſhall reflect upon, will find it to go farther toward the determining the times of Prayer than he was it may be aware of. For ſuppoſing, as we muſt, that ſuch a frequency of Prayer is requir'd,

[l] Luk. 21. 36. ἐν παντὶ καιρῷ δεόμενοι.
[m] Luk. 18. 1.
[n] 1 Theſ. 5. 17.
[o] ——15, 16--18.

quir'd, as may, in ſome meaſure, connect the ſeveral times of Prayer together; it will not only follow, that men ought to have their ſet times of Prayer, but that thoſe times ought, ſo far as opportunity will ſerve them for it, to be adjuſted ſo near together, as to make up one continued chain: Nothing but the want of a fitting opportunity being to be thought to exclude that, which is requir'd to be unceſſantly done. But from hence it will farther follow, that where men have great leaſure from the buſineſs of the world, and ſo greater opportunities for Devotion, the frequency of their devotions ought in reaſon to bear a proportion to thoſe opportunities which they have for them; Which will yet farther determine them, not only to their *morning* and *evening* ſervice, which I ſhall afterwards ſhew all men to be indiſpenſably obliged to, but to ſuch other extraordinary times of Devotion, as that their leiſure will leave ſpace for, and which accordingly we find to have been in uſe with holy men. For thus it is remarked of the *Pſalmiſt* by himſelf [p], that he *praiſed* God *ſeven times a day*, and by *Daniel* of himſelf [q], that *he kneeled upon his knees three times a day*, even when he could look for nothing but death and deſtruction by it. And would men of leiſure thus endeavour to keep up their devotions, they would not only be thereby delivered from all thoſe temptations, which that very leiſure of theirs doth expoſe them to, but acquire ſuch an habitual Piety, as would make them proof againſt thoſe others, which the ſplendour of their condition, or other ſuch like circumſtances expoſe them to the aſſault of. I direct not the ſame admonition to thoſe who are more encumbered with the affairs of the world, and who therefore cannot be ſuppos'd to have the like opportunities for Devotion. But as I cannot but ſay withal, that no man ought ſo to encumber himſelf with the affairs of the world, as not to leave ſpace for the ordinary ſeaſons of it; ſo it will not be difficult even for thoſe to connect the ordinary times of Prayer by ſhort ejaculations at leaſt, and which, becauſe performed by the mind alone, will well enough inſinuate themſelves into, and mix with the moſt buſy periods of their life. For nothing hinders, but, whilſt the hands of the diligent woman are holding the Diſtaff, or thoſe of the labouring man are buſied about his employment, the heart at leaſt of both the one and the other may lift up it ſelf to God in Prayer, and either implore or give him thanks for his aſſiſtance and protection. Sure I am, thoſe of the Ancient Church went yet farther than that, yea ſuch of the members of it as were ſufficiently encumbred with the buſineſs of the world. For we find by a *learned man* of our own Nation [r], who hath particularly remark'd the teſtimonies of the Ancients for it, that the *ſinging of Davids Pſalms*, thoſe excellent incentives to, and inſtruments of Devotion, *was the attendant of ſuch perſons buſineſſes and meals*, that it *was their companion in their ſhops, and no leſs ſo in the field*, that *whereas the cuſtom of the world had taught others to deceive the weariſomneſs and length of buſineſs by any kind of ſinging*, theſe *did it by the ſinging of pious and holy Hymns*; like the skilful and induſtrious Pilot, having at the ſame time their eye upon Heaven, whilſt their hand was buſy in guiding of the Helm. If therefore men want not a will, neither can they want means to connect the ordinary ſeaſons of Prayer together; and nothing therefore remaining to us to ſhew, but what thoſe ordinary ſeaſons are, or rather (as was before ſaid) that the *morning* and *evening* of every day are they. In order whereunto it falls out not unhappily,

[p] Pſa. 119. 164.

[q] Dan. 6. 10.

[r] *Hammond's* Preface to Ann. on the *Pſalms*.

unhappily, that that very *Prayer of our Lord*, to which all this is intended as an Introduction; will go ſo far at leaſt toward the proving of it, as to ſhew that *no day* ought to paſs without private Prayer. For as it is evident on the one hand that it was intended as a pattern [r] to ours, and particularly to our private ones (for ſo his enjoyning immediately before [s], that, when we pray, we ſhould enter into our Cloſets, ſhews:) So directing us, as it doth, to confine our petitions to the *bread of the preſent day*, it doth as clearly import our allowing every day a portion in them, becauſe our wants of that bread are daily. It will be no leſs clear from the ſame Prayer and petition, to him who ſhall duly conſider it, that the *morning* at leaſt, or the foregoing part of that day, ought to have a portion in it. For though I no way doubt, but that under the title of *bread* all other the neceſſaries of humane life are comprehended, and ſo that petition may be as proper for the evening as the morning tide: Yet our Saviour making uſe of ſuch a word as doth more peculiarly denote that which ſerves for our daily refreſhment, and which we generally ſtand in need of, before the half of that ſeaſon is ſpent, he ſufficiently intimates that the time preceeding it ought to have a ſhare in thoſe petitions, which we are thus daily to offer up unto God. All therefore that will be farther requiſite for us to ſhew is, that the *evening* alſo ought to have a ſhare in our Devotions, which yet will not be difficult to evince, even from the Scripture it ſelf. I alledge for the proof hereof that paſſage of S[t] *Paul* where he ſaith, *Be ye angry* [u] *and ſin not, let not the Sun go down upon your wrath.* For if I can prove from thence that S[t] *Paul* did therefore admoniſh *not to let the ſun go down upon our wrath*, becauſe of the inconſiſtency thereof with our evening Devotions; I ſhall at the ſame time evince from that admonition of his, that ſuch Devotions there ought to be, becauſe proceeding upon the ſuppoſition of them. Now for that we ſhall need no other evidence, than what will reſult from the comparing of this paſſage of S[t] *Paul* with *Pſalm* the *fourth* and the *fourth*, according to the *Septuagint* verſion, which the New Teſtament generally follows. For as in that verſion we read in like manner *be ye angry and ſin not*, and cannot well therefore doubt of S[t] *Paul*'s quoting that paſſage from it; ſo neither, conſidering the affinity there is between the latter clauſes, but that when the ſame S[t] *Paul* addeth, *neither let the ſun go down upon your wrath*, he did it with an eye to that which follows in the ſame *Pſalmiſt*, *commune with* or rather in *your heart* (for ſo it is in the Hebrew) *upon your bed, and be ſtill.* For what more clear and fair account can be given of that paſſage of S[t] *Paul*, conſidering the manifeſt reference the former part thereof hath to that of the *Pſalmiſt*, but that he therefore forbad men to ſuffer the *Sun to go down upon their wrath*, leſt, if it ſhould, that *wrath* of theirs ſhould be a hinderance to their nightly *Meditations* or *Prayers*, as the *Chaldee* [x] doth expreſsly interpret it. Though ſuppoſing that text not to be ſufficiently concluſive, or, at leaſt, not with thoſe who may moſt need to be perſwaded by it, what hath been before ſaid concerning the ſeaſons of Prayer will ſupply the defect of it. For ſuppoſing that this duty of Prayer ought to be frequently and inceſſantly perform'd, yea ſo frequently, that no day ought to paſs without the performance of it; ſuppoſing farther, that the foregoing part of the day, or the morning ought to have a portion in it, in regard of thoſe neceſſities that it brings with it;

[r] Mat. 6. 9.

[s] —— 6.

[u] Ephe. 4. 26.

[x] Ch. Paraphr. *dicite orationem veſtram in ore veſtro, & petitionem veſtram in corde veſtro.*

it; and it will follow, upon the ſame grounds, that the evening ought to have an equal intereſt in it; as becauſe of thoſe peculiar dangers it brings with it, and againſt which there is the more need of the watchfulneſs of the Divine Providence, ſo becauſe we cannot otherwiſe be well thought to keep up an unceſſant Prayer, as the *Apoſtle* obligeth us to do: That being hardly worth the name of *unceſſant Praying*, between the terms of which ſo great an interval is plac'd, as the ſpace of a natural day, eſpecially when the intervening night doth equally need God's aſſiſtance and our Devotions.

VI. The ſixth thing to be enquir'd into is *after what manner* Prayer ought to be made; a querie which contains many others in it, but which agreeably to the things, that either conſtitute or attend it, may be reduc'd to theſe three heads, *with what frame of ſpirit* it ought to be made, *with what poſture of body*, and *in what words*.

1. In the general I obſerve as to that *frame of ſpirit* wherewith Prayer ought to be made, that it ought to be with ſuch a one as is eſtranged from all ſin, or at leaſt, ſuch as groaneth to be ſo. An obſervation which hath Scripture and reaſon to juſtifie it, the nature of him to whom we Pray, and his declarations concerning it. For to ſay nothing at all of the teſtimony of him whom our Saviour reſtor'd to ſight, though his teſtimony ſeems to be built upon a much more ſolid ground than his own ſingle obſervation, *Now we know* [y] *that God heareth not ſinners, but if any man be a worſhipper of God, him he heareth*; It is the affirmation of one [z], upon whom we may more ſafely rely, that if he *regarded iniquity in his heart, the Lord would not hear him*, as if God himſelf (for they are his words that the Prophet *Iſay* [a] delivereth) that though the Iſraelites *ſpread forth their hands he would hide his eyes from them, and though they made many Prayers, yet he would not hear*, becauſe *their hands were full of blood*; meaning thereby, that, as they had been guilty of blood, ſo they had not as yet cleanſed themſelves from it by Repentance. Neither is the Doctrine of the *New Teſtament* any whit different from that of the *Old*, as indeed who could ſuppoſe it to be ſo, after our Saviour had ſaid that to be the time wherein men ought to worſhip God *in ſpirit and in truth*? For we find S[t] *Paul* exhorting men [b] to *lift up holy* or pure *hands* in Prayer, as S[t] *James* [c], where he adviſeth to draw nigh to God, which is but a Periphraſis of that duty, to *cleanſe their hands* and *purifie their hearts*: Both of them alluding to the *Jews* waſhing of themſelves before their Devotions [d], and which, as I have elſewhere ſhewn [e], were intended by that God, by whom they were firſt inſtituted, as Emblemes to us of this Sacred truth. For if God have no more regard to a clean Attire, or ſmooth Skin, than he hath to *Oxen* [f], what ſhould hinder us to conclude, as S[t] *Paul* doth in that inſtance, that *for our ſakes no doubt thoſe things were written*, that he, who preſents himſelf before the Lord, ſhould appear with a clean Heart, with a Soul no way ſtained by any unrepented ſin. In fine, ſo neceſſary is ſuch a frame of ſpirit in order to the due preſenting of our Prayers, that the indulging to one only ſin, is enough to hinder their acceptance, yea to occaſion God to reject them with indignation. Which is ſo true, that, when *Joſhua* and the *Elders of Iſrael* fell down before God, upon occaſion of that diſcomfiture which had befaln them before *Ai*, God not only refus'd to accept their Prayers, but bade *Joſhuah get up* [g] *from that ground* on which he had

[y] Joh. 9. 31.
[z] Pſa. 66. 18.
[a] Iſa. 1. 15.
[b] 1 Tim. 2. 8.
[c] Jam. 4. 8.
[d] Pſa. 26. 6. and *Hammond's* Annot. on it.
[e] Introduct. to the Expl. of the Decal. Diſcourſe 2.
[f] 1 Cor. 9. 8. &c.
[g] Joſh. 7. 10, 11.

thrown himſelf, becauſe of that ſin which the *Iſraelites* had been guilty of: Thereby intimating that ſin cryes much louder than our Prayers, and either drowns their cry, or makes it ineffectual. I may not diſmiſs that innocent frame of Spirit which I am now upon, before I have particularly recommended to it a freedom from all *wrath* and *anger*, becauſe the Scripture hath particularly recommended it to us; witneſs St. *Paul*'s exhorting in the place before quoted [h], that we ſhould lift up holy hands *without wrath and doubting*. And no wonder, when, beſide that diſtraction which it may occaſion, and in regard whereof, as we before learned from the ſame St. *Paul*, and the *Pſalmiſt*, we are not to ſuffer the *Sun to go down upon* it, it is alſo directly oppoſite to that *forgiveneſs* of our Brethren, upon which and which alone, that Prayer, which we are making way for, prompts us to hope for the forgiveneſs of the Almighty. Of ſuch neceſſity is it, if we may believe the Scripture, for him who would pray aright, to bring with him a heart eſtranged from all ſin, and particularly from anger and maliciouſneſs; and they who do conſider the nature of him, to whom we pray, will eaſily ſubſcribe to the truth of it. For *neither* (as *Tertullian* [i] obſerves) *can an unclean ſpirit be own'd by a pure and holy one, a ſad and lumpiſh one by a ſpirit of gladneſs; a ſpirit that is entangled and diſtracted, by one that is free and undiſturbed. No one receives him that is an adverſary to himſelf, no one admits of ſuch a perſon, as is not of like temper with him.*

[h] 1 Tim. 2. 8.

[i] De Orat. c. 10. *Neq; enim agnoſci poterit à Spiritu Sancto ſpiritus inquinatus, aut triſtis à læto, aut impeditus à libero. Nemo adverſarium recipit, nemo niſi comparem ſuum admittit.*

But to be yet more particular in deſcribing that frame of ſpirit which he who would pray aright is of neceſſity to bring with him. Where firſt I ſuppoſe I ſhall need only to admoniſh, that it ought to be *actually intent* upon the matter of its Petitions. For Prayer properly ſo call'd, being only an application of the Soul to God, where that application is wanting we ſhall be ſo far from praying aright, that we cannot in ſtrict ſpeaking be thought to pray at all. And though I know the confidence of men is great, eſpecially as to the expectation of their acceptance with God, yet, if they would enure themſelves to conſider, they would not allow themſelves to think that God doth, or can hear thoſe Prayers which they do not hear themſelves. It may perhaps be more proper to admoniſh ſecondly, that they endeavour to poſſeſs their minds with a due apprehenſion of his greatneſs to whom they addreſs themſelves, and their hearts, with a reverential awe of him. For *God*, as the *Preacher* [k] ſpeaks, yea, as *our Lord* himſelf hath taught us [l], *is in heaven, and we upon earth*, and ought not therefore to be approach'd without ſuch a regard, as is due to him who is ſo highly exalted, and from whom we our ſelves are ſo far remov'd. Which is the rather to be obſerv'd, becauſe of that indecent familiariry with God, into which men have lately fallen, and by which they have converted that, which is the buſineſs of ſuppliants, into that which differs little from a demand. But becauſe I have elſewhere [m] conſidered the grounds of that familiarity, and ſhewn what our friendſhip with God, may or may not priviledge us in, and becauſe I may hereafter be tempted to conſider farther of that awful temper which is oppoſite to it, I ſhall content my ſelf to reflect upon one inſtance, which I did then omit, and which, though in appearance a ground of the ſame confidence, yet will ſerve rather to abate than increaſe it. For though it be ſaid of *Jacob* that he *wreſtled with God* [n]; though it be moreover affirmed of him,

[k] Eccl. 5. 2.

[l] Mat. 6. 9.

[m] Explic. of the firſt Com. Part. 5.

[n] Gen. 32. 24. &c.

him, that he told him, with whom he wreſtled, that he *would not let him go* [o] *unleſs he bleſs'd him*; in fine, though both the one and the other be principally to be underſtood of his contending with God in Prayer, as is plain from the Prophet *Hoſea* [p], yet, if we conſult that very Prophet, we ſhall find, that *Jacob* had ſtill a regard to the greatneſs of that God, with whom he had to do, he telling us in the ſame place, that *he wept, and made his ſupplication to him*: Which as it is an Argument of *Jacob*'s remembring himſelf to be a man, and the diſtance that was between him and God; ſo it ſhews thoſe words of his, *I will not let thee go* --- to be only an indication of his reſolution, not to leave off praying to him, till he had granted him his requeſt. I obſerve thirdly, as a no leſs requiſite qualification of the ſpirit of him that prayes, that it be *fervent* in thoſe deſires it repreſents; a qualification, which as St. *James* ſufficiently inſinuates to be its duty by ſubjoining the mention of it [q] to his exhortation unto Prayer, ſo is alſo repreſented by him under an unuſual appellation; as if (for ſo the *Greek* word by him made uſe of ſignifies) the fervency of him who prays ought not to be leſs than theirs, who are acted by a good, or poſſeſſed by an evil ſpirit. Only, however this may be in ſome meaſure the duty of all Prayer, becauſe he who asks coldly, ſhews himſelf to ſet no great value upon the bleſſing ask'd, yet it is eaſy to ſee that a difference ought to be made in it, according to the different nature of the things deſir'd. The conſequent whereof will be firſt the beſtowing of our fervour, rather upon thoſe things that are neceſſary, than upon ſuch as are only convenient; as ſecondly, upon thoſe things which tend to our eternal welfare, than ſuch as conduce only to our temporal one. And ſurely as we are apt to proſecute theſe with too great an earneſtneſs, and even to beg with the importunity of *Rachel* [r], *give me* them *or elſe I die*; ſo our too eager deſire of them is apt to abate our love to thoſe, in the begging whereof the greateſt fervour ought to be employ'd. There therefore if not all, yet let the greateſt part of our fervour be beſtow'd, let thoſe and thoſe eſpecially be the object of our deſires; ſo ſhall we at the ſame time inflame God as well as our ſelves, becauſe deſiring ſuch things of him, as are moſt agreeable to himſelf. But of all the qualifications of the ſpirit of him who prays, there is certainly none more incumbent upon it by the Laws of Chriſtianity, than its deſiring of God, what it doth, *in the name* of our Lord Jeſus Chriſt. To this our Saviour in one [s] place appropriates his own granting what his Diſciples ſhould ask of God, and ſo intimates the asking in his name to be a neceſſary qualification of that their asking; to this he elſewhere [t] appropriates *God's* granting what they ſhould ask of him, and ſo doth yet more ſtrongly enforce it; In fine, to this he expreſly obligeth them, for *hitherto*, ſaith he [u], *have ye asked nothing in my name*, but now *ask and ye ſhall receive, that your joy may be full.* The only thing that can require our farther conſideration, is, what is meant by *asking in Chriſt's name*, which yet to an attentive mind will not be difficult to reſolve. For whether thereby be meant (which may ſeem to be the moſt ſimple notion of it) the asking what we do as from Chriſt, as well as our ſelves, and ſo, that it may be ſuppos'd to be his deſire, as well as ours; or whether thereby be meant (which is more agreeable to the *Hebrew* notion of the word [x] name) the asking what we do, as being both *authorized* and *encouraged* thereto by him; Yet in as much as no one makes uſe of another's name

[o] — 26.
[p] Hoſ. 12. 3, 4.
[q] James 5. 16.
[r] Gen. 30. 1.
[s] Joh. 14. 13, 14
[t] — 15. 16.
— 16. 23.
[u] Joh. 16. 24.
[x] Acts 4. 7. Pſa. 20. 7. 1 Sam. 17. 45.

name in his requeſts, but upon the account of ſomething in him which may be ſuppoſed to be of force with thoſe to whom he doth addreſs them, to *ask any thing in the name of Chriſt*, muſt conſequently ſignify in the *general*, to ask it upon the account of Chriſts worth and merits. More particularly, becauſe that is but agreeable to the account we have from the Scripture concerning Chriſt, to *ask any thing in his name*, is to ask it upon the account of that near relation he ſtands in to God, and by which we may ſuppoſe God to be ſway'd in his conſideration of thoſe, whoſe cauſe he is pleaſed to eſpouſe. To *ask any thing in the name of Chriſt*, is moreover to ask it upon the account of that compliance, which he ſhew'd with the Fathers will in undertaking our Salvation, and by which, becauſe a compliance unto death, we may ſuppoſe God yet more induced to gratifie him, and conſider us. In fine, *to ask in the name of Chriſt* is yet farther, to ask upon the account of what he merited for us by that death of his, and of God's promiſe as well as obligation to reward it; as by the one and the other of which we cannot but think that he to whom it is alledged, will be even conſtrain'd to grant what we ſo ask of him. In the mean time, as we may ſee what is the benefit as well as nature, of asking what we do in the name of Chriſt; ſo it will not be difficult to diſcern our obligation to it, which is the only thing further to be demonſtrated concerning it. For if it be by the merits of Chriſt that we are reconciled unto God, and thereby put into a condition, which before we were not, of receiving temporal and ſpiritual benefits from him; if we be conſequently thereto oblig'd to acknowledge his inſtrumentality in them (as how can ſo great a favour be thought to require leſs of us?) Then muſt we alſo think our ſelves oblig'd to ask, at leaſt, what we do, upon the account of his name and merits. Otherwiſe whatſoever acknowledgments we make to God of our dependance upon him, yet we make none unto the Son, in and through whom it is that we muſt receive any thing from the other. Not unlike is our obligation to *thank God in the name of Chriſt*, as St. *Paul* doth expreſly [y] admoniſh, or, as he elſewhere [z] expreſſeth it, to *give thanks unto God and the Father by him.* For if Chriſt be the inſtrument by which all bleſſings are conveyed by God to us, our thanks muſt reflect upon him alſo, or, as the Apoſtle expreſſeth it, paſs to God through him. I will conclude this Diſcourſe concerning the due qualifications of the ſpirit of him that prays, when I have obſerved from the New Teſtament that it ought to bring with it a *firm and unſhaken belief of receiving what it asks of God.* To this purpoſe St. *Paul* [a] admoniſheth that men ſhould *lift up holy hands* without *doubting* as well as *wrath*, and St. *James* [b], that they ſhould *ask in faith nothing wavering*; with this farther advertiſement [c], that *he who* ſo *wavereth muſt not think to receive any thing of the Lord.* In fine, to the ſame purpoſe the *Author to the Hebrews* [d] admoniſheth to *draw near to God*, as with a *true heart*, ſo alſo *with full aſſurance of faith.* And no wonder, becauſe we have by Chriſtianity a promiſe [e] of obtaining what we ask, an aſſurance of God's [f] granting our requeſts, and the Sons [g] giving ſucceſs to them. After which we cannot be excus'd for praying with any thing of diffidence, becauſe calling into queſtion the word and truth of God. Theſe two things only would be added, as due abatements of that unſhaken Faith wherewith we are requir'd to approach to God; firſt, that this ought to be underſtood with reference only to ſuch things as are according

[y] Eph. 5. 20.
[z] Col. 3. 17. Rom. 1. 8.
[a] 1 Tim. 2. 8.
[b] James 1. 6.
[c] ——— 7.
[d] Heb. 10. 22.
[e] Mat. 7. 7.
[f] Joh. 16. 23.
[g] —— 14. 13, 14.

cording to the will of him in whoſe name we ask. An abatement the leſs to be doubted of, becauſe St. *John* [b] himſelf hath led the way to it; He giving us to underſtand, that *this is* indeed *the confidence which we have in him, that if we ask any thing* according to his will *he heareth us.* Though even this abatement may be prevented by remitting our ſelves, in all uncertain things, to the will and diſpoſal of the Almighty. For ſo if we do, we ſhall not need to doubt of receiving what we ask, becauſe asking nothing of him but what he will be ſure to grant. Of no leſs neceſſity is it to add ſecondly, that that unſhaken Faith whereof we ſpeak, be with a *Proviſo* of a proportionable aſſurance, in our ſelves, of our own being duly qualified to ask. For as by ſhewing the neceſſity of ſuch qualifications, I have together therewith ſhewn that the promiſe of giving what we ask, is reſtrain'd to thoſe in whom they are; ſo I muſt conſequently be thought to evince, that ſuch an unſhaken Faith cannot be, where there is not a like aſſurance of the other. The conſequence whereof will be, that they, who have not ſuch a confidence of themſelves, muſt either not ask at all, which would be an odd way of complying with that *unceſſant* praying which is commanded; or that they ask with no greater aſſurance of obtaining what they deſire, than they have of their own qualifications to deſire or obtain it. Otherwiſe they ſhall lay a greater claim to the promiſes of God, than thoſe promiſes will warrant them to do. And indeed, unleſs it be in appearance, neither is that abatement, whereof we ſpeak, any way contrary to that unſhaken Faith, wherewith St. *James* obligeth us to ask; becauſe, though it may occaſion thoſe, in whom it is, to doubt of their receiving what they ask, yet not in the leaſt to doubt of it, upon any diſtruſt of that promiſe, for the ſake of which ſuch an unſhaken belief is requir'd. By which means mens diffidence, ſuch as it is, will become a diffidence of a different nature, and rather to their own preſent diſcomfort, than to the violation of the laws of Chriſt. Only becauſe even ſuch a diffidence, beſide the preſent inconvenience of it, may in time improve into a neglect of Prayer, or at leaſt, which is not much inferior to it, into a careleſs performance of it; let them endeavour to reform what they think amiſs in themſelves, and ſo make way for a more firm belief of their own being qualified to ask, as well as of God's readineſs to gratifie them, if they be. The effect whereof will in fine be, their abſolutely believing that they ſhall receive, and, which is much better than that, without any danger of being deceiv'd, either in their belief or the object of it.

[b] 1 Joh. 5. 14.

2. An account being thus given of that frame or temper of ſpirit wherewith Prayer ought to be made, enquire we in the next place *in what poſture of body.* A thing, which, how ſlight ſoever it may now be thought to be, yet is not without its moment, if either *Scripture*, or *reaſon*, or the *practice of holy* men may be our Judges. For if (as I have elſewhere [i] ſhewn from the firſt of theſe) we ought to *glorifie God* in our *bodies*, as well as in our *ſpirits*; if we are forbidden to *bow down before a graven image*, leſt we ſhould thereby be thought by God to impart his honour to it; in fine, if our Saviour refus'd to *fall down and worſhip* the Devil, upon the account of *God's challenging that honour unto himſelf*; then muſt it be thought to be our duty to make uſe of ſuch a poſture of body towards God, as may beſpeak our inward reverence, and particularly in Prayer, which is one of the moſt immediate

[i] Explic. of the firſt Com. Part 6.

diate acts of the glorification of him. Only, that men may be yet more ſenſible of the neceſſity there is of external reverence, and particularly in that part of God's ſervice which we are now upon the conſideration of, I will briefly ſubjoin ſuch arguments as reaſon it ſelf will offer to us, to perſwade thoſe reverential poſtures whereof we ſpeak. Of this nature I reckon *firſt* the ſubjection of the body to God, and the neceſſity that ariſeth from thence of its making a Declaration of it. For ſuppoſing, as we muſt, the ſubjection of the body to God, as being his Creature and Vaſſal; and ſuppoſing farther (what the Scripture doth alſo [k] confirm) that it ought therefore to make a Declaration of that its ſubjection to him, or, as St. *Paul*'s words are, *to glorifie* him, as being *his*; it will follow, that it ought to do ſo much more in ſuch acts of adoration, as are the moſt immediate parts of his ſervice. Now by what ways and means ſhall the body declare that ſubjection, which we have ſaid to be incumbent on it. Shall we ſay by the uſe of its tongue in Prayer? That indeed is one way of declaring it, but it doth not therefore prejudge the uſe of others, and particularly thoſe that are made by the poſition of it. For if this may in ſome meaſure make the ſame Declaration, there is no doubt there is ſo far forth an equal neceſſity of it. Sure I am, and ſhall accordingly evince it afterwards, holy men have in all times made uſe of this ſort of Declaration, which certainly they would not have done, if it had been ſo indifferent a thing, as it hath of late years been thought to be. But this is not all we have to offer from reaſon as to external reverence, though I no way doubt it is the primary ground of it; for we ſhall find the ſame reaſon perſwading to it upon the account of the aptneſs thereof to intend our inward reverence and devotion. Excellent to this purpoſe is that of St. *Auguſtine* [l], and is certainly well worthy of our remark. *I know not how it comes to paſs* (ſaith that Father) *but ſo it is, that though theſe motions of the body be not made without a foregoing motion of the mind, yet again by the outward and viſible performance of them, that more inward and inviſible one, which cauſed them, is encreaſed: And ſo the affection of the heart, which was the cauſe of their being done, is it ſelf improved by the doing of them.* Now though experience, which is all that Father appealed to, be no doubt the beſt proof of this (for who finds not in himſelf, when he is thus lowly and reverent in his outward behaviour, that his inward devotion is thereby very much intended) yet it will receive ſome ſtrength from that which lies open to every man's obſervation, even the intimate union there is between Soul and Body. For if there be ſuch an intimate union between the Soul and Body, that that cannot well entertain any ſtrong affection without imprinting ſomething of it upon the Body, neither can it be difficult to imagine, though the manner of effecting it be unknown to us, but that the motions and geſtures of the Body may have ſome influence upon the Soul, as well as thoſe of the Soul upon the Body. Beſides, when a man ſhall place himſelf in ſuch a poſture as is not uſual with him, but when he would make ſome demonſtration of reſpect to the perſon he uſeth it to, that very poſture cannot but be an *Item* to him, to mind that which he is about, and with all humility of Soul to adore him, before whom his Body is thus proſtrate. Shall I add a yet farther Argument from reaſon? It doth not indeed concern all ſort of Prayer, but it concerns that ſort of it which moſt requires external reverence, even publick Prayer:

[k] 1 Cor. 6. 20.

[l] *Et neſcio quomodo, cum hi motus corporis fieri niſi animi motu præcedente non poſſint, eiſdem rurſus viſibiliter factis, ille interior inviſibilis, qui eos fecit, augetur; ac per hoc cordis affectus, qui ut fierent iſta præceſſit, quia facta ſunt, creſcit.* Aug. *De cura pro mortuis, c.* 5.

Prayer. I mean the neceſſity that lies upon us [m] to provoke each other in it to the higheſt inward devotion and reverence. For how ſhould any man be able to effect that, but by ſuch outward demonſtrations of it? Nay, how can he otherwiſe go ſo far towards it, as to perſwade thoſe with whom he aſſociates, that he hath any ſuch reverence within? Becauſe, as was but now obſerv'd, the Soul cannot well entertain any ſtrong affection without imprinting ſomething of it upon the Body; and as that receives life and motion from the Soul, ſo it wears its livery and badge. For how then can we perſwade our ſelves there is any great reverence within, where there is no appearance of it without? It is a handſome paſſage that of *Tertullian* [n], where he faults thoſe perſons, who, in a time of ſorrow and repentance, uſe the ſame vanity and luxurioufneſs of habit and diet, that they do at other times. *Bring hither*, ſaith he, *a needle to lay their hair, powder to cleanſe their teeth, and a knife to pare their nails withal. If there be any artificial white and red, let the Cheeks and Lips have it, ſeek out the moſt pleaſant Baths, the moſt delicious food and pureſt Wines. And if any ſhall ask, wherefore do you all this, tell them you have ſinn'd againſt God, and are in danger to periſh everlaſtingly, and therefore it is, that you do thus macerate and afflict your ſelf, that you may reconcile your ſelf to that God, whom you have offended.* For the ſame may in ſome meaſure be ſaid of thoſe, who would be thought to be devout, even when they make no outward demonſtration of it, yea, when they make uſe of ſuch geſtures which betoken another kind of affection. For what cauſe can any man have to ſuſpect any thing of that nature in them, when their outward behaviour doth ſo ill agree with it? Eſpecially when the cuſtom of the World is, neither can we well reſtrain our ſelves from it, to make ſome outward demonſtration of reſpect to thoſe, whom we do inwardly love and honour. And indeed, though ſome mens prejudices will not ſuffer them to ſee the force of this reaſon, or at leaſt not in thoſe inſtances, whereby all men before themſelves have been wont to expreſs their regard to their Creator; yet is their practice, though otherwiſe different enough from ours, a ſufficient proof of what I affirm, and of that reaſon upon which I have advanc'd it. For why elſe is the voice of him, who prays among them, ſo ſuited in its ſeveral tones to the nature of the things expreſſed? Why is his Face put into as different poſtures, agreeably to the one and the other? Why is the mention of Gods mercies, and his own ſenſe of them, deliver'd in an affectionate and melting tone, and, leſt that ſhould not be enough, attended with a ſmile? Why is the mention of his and the Congregations ſins made in as melancholick a one, with a dejected, and ſometime diſtorted Countenance, with a ſigh or a groan? Why all this I ſay, but to let men know, how he is affected with what he ſpeaks, and to provoke them to the ſame paſſions and reſentments? For that all theſe tones and geſtures are not natural, and ſo unavoidable, otherwiſe than as cuſtom may make any thing to be ſo, may appear from hence, that many of them are peculiar to themſelves, and ſo peculiar, that they are known from other men by them, both by themſelves and others. Though granting them to be in a manner natural, yet they will furniſh us with a proof of the neceſſity that lies upon us all to make ſome outward demonſtrations of that inward devotion we pretend unto. For if God and nature have ſo fram'd us, that we cannot well entertain

[m] See *Explicat. of the Fourth Commandment*, Part 1.

[n] *Cedo acum crinibus diſtinguendis, & pulverem dentibus elimandis, & biſulcum aliquid ferri vel æris unguibus repaſtinandis: ſiquid ficti nitoris, ſiquid coacti ruboris, in labia aut genas urgeat: præterea exquirito balneas lætiores hortulani maritimive ſeceſſus: adjicito ad ſumptum: conquirito altilium enormem ſaginam, defæcato ſenectutim vini: cumq; quis interrogarit cuinam ea largiaris, Deliqui, dicito, in deum, & periclitor in æternum perire: itaq; nanc pendeo, & maceror, & excrucior, ut deum reconciliem mihi quem delinquendo læſi.* Tertull de pœnitentia, c. 21.

any ſtrong affection without imprinting ſome mark of it upon the body, then cannot men be thought to be devout, who make no ſemblance of it, and much leſs ſo devout as to incite others to be ſo too. Which will leave nothing to us to enquire, but whether we are to leave it to the voice and face to do all, or whether we ought not alſo to evince our inward reſpect by ſome more general poſition of the Body. A queſtion not difficult to be reſolv'd by him, who ſhall conſider either the end of external reverence, or the practice of thoſe men who have been recommended to us for their holineſs. For if one great end of external reverence in the publick worſhip of God, be to incite one another ſo much the more to an internal one, that way of expreſſing it is in reaſon to be choſen, by which it may become the moſt apparent, and conſequently, becauſe that is moſt viſible and moſt apparent, by ſome fit and reverential poſition of the whole Body. How much more then, when we find holy men in all ages to have gone before us in it, thoſe who liv'd in the times of the Goſpel, as well as thoſe who liv'd before it? For the evidencing whereof we are to know, that there were three ſeveral poſitions whereby the Jews firſt, and afterwards the Chriſtians, were wont to expreſs their reverence towards God in Prayer, *ſtanding*, *kneeling*, and *falling upon their face.* The firſt of theſe was the moſt uſual among the Jews, and may be deduced from *Abraham* down to the times of our *Saviour.* For of *Abraham* it is affirm'd, that he *ſtood* [o] Gen. 18. 22. *before the Lord* [o] when he interceded with him for *Sodom* and *Gomorrha*, which made the *Chaldee Paraphraſe* render thoſe words, *And* Abraham *ſtood yet before the Lord*, Abraham *ſtood yet before him in Prayer.* Of *David* in like manner it is affirm'd, that *he appointed the Levites to ſtand* [p] 1 Chro. 23. 30. [p] *every morning to thank and praiſe the Lord*, as alſo *at even*; of thoſe *Levites* again in the time of *Nehemiah*, that they not only *ſtood up* [q] Neh. 9. 4, 5. themſelves, but called upon the people too to *ſtand up* [q], *and bleſs the Lord.* And this poſture was ſo known among them, that *Naaman* the *Syrian* was not without the knowledge of it, as appears from his ſaying, that he thought *Eliſha* would have *come out to him* in order to his cure, [r] 2 Kings 5. 11. and *ſtood* [r] *and called on the name of the Lord.* Agreeable hereto was the practice of the Jews in our *Saviours* time, as appears from ſeveral paſſages of the New Teſtament; witneſs its being ſaid of the Phariſee, [s] Luk. 18. 11. that he *ſtood* [s] *and prayed*, as of the Publican too, that he *ſtood* [t] though [t] —— 13. at a greater diſtance from the Symbols of God's preſence, in fine our [u] Mark 11. 25. Saviours exhorting [u] that when they *ſtood praying* they ſhould *forgive.* Whence it was, that עמידה or *Station*, not only became a name for Prayer among the modern Jews, but it was a famous ſaying among [x] *Druſ. Annot. in Mat. 6. 5.* them [x], upon the account of that being their uſual poſture in it, that *without ſtations the world could not ſubſiſt.* From ſtanding therefore paſs we to *kneeling*, and which, though not of the ſame general uſe among the Jews, yet appears to have been often practiſed by them. For of *Solomon* it is affirm'd, that, when he dedicated the Temple, he *kneeled* [y] 2 Chro 6. 13. *upon his knees* [y] *before all the Congregation of Iſrael, and ſpread forth his hands towards heaven, and ſaid, O Lord God of Iſrael*, &c. Of *Daniel* in like manner, even when King *Darius* had made a Decree, that no perſon ſhould ask any Petition ſave of himſelf in thirty days, that he [z] Dan. 6. 10. notwithſtanding *kneeled upon his knees* [z] *three times a day, and prayed and gave thanks before his God, as aforetime.* Yea, ſo general was this practice of theirs, though not to the *ſame degree* with the former, [a] Pſa. 95. 6. that when the *Pſalmiſt* in the *Pſalm* [a] we every morning recite, would

ſollicit

ſollicit others as well as himſelf to make their approaches unto God, he expreſſeth it by ſaying, *O come let us worſhip, and fall down, let us* kneel *before the Lord our maker.* Laſtly, As the Jews had their ſtations and kneeling to expreſs their reverence to their Maker, ſo, upon more ſolemn and preſſing occaſions, their *throwing themſelves upon their faces*; witneſs in particular *Moſes* and *Aarons* doing ſo [b], when God bad them *ſeparate themſelves from the Congregation, that ſo he might conſume them in a moment.* In one or other of theſe poſtures were Gods ancient people the Jews wont to pray; and the Chriſtians, though they departed from them in other things, yet could not think fit to leave them here. For though there be not in the New Teſtament, beyond which I mean not now to look, any expreſs mention of their *ſtations*, nor any thing to collect them from, beſide their likelihood to conform therein to thoſe Jews of which they were, eſpecially when our Saviour had rather ſignified his approbation [c] of that poſture, than his decrying it; Though there be not any farther mention there of falling flat upon the face, than that our Saviour ſometime [d] uſed it, and that the *elders in heaven* are in the *Revelations* [e] repreſented as ſo falling, when they gave thanks; Yet is there ſo clear and expreſs mention of their *kneeling*, and that too at ſuch times, and in ſuch places, as may ſeem not to have been proper for the conſideration of it, that it may well ſhame men out of thoſe irreverent poſtures to which they do now indulge. For thus of St *Peter* it is affirm'd, that he *kneeled down* [f] *and prayed*, that God would reſtore *Tabitha* to Life; and of St *Paul* in like manner, that he *kneeled down* [g], and prayed with the Elders of *Epheſus* and others; of St *Stephen* long before this, that he *kneeled down* [h], and prayed for thoſe who were then ſtoning him; and of St *Paul* again and the Diſciples of *Tyre*, that they *kneeled down* [i] *upon the ſhore and prayed.* For well may we think kneeling and other reverent poſtures of body in Prayer to be no ſuch indifferent things, when St *Stephen* could think of it when the ſtones were about his Ears, and St *Paul* and the Diſciples of *Tyre*, when they had no other place to kneel upon than the cold and wet ſand.

[b] Num. 16. 22.
[c] Mark 11. 25.
[d] Mat. 26. 39.
[e] Rev. 11. 16.
[f] Act. 9. 40.
[g] —— 20. 36.
[h] —— 7. 60.
[i] —— 21. 5.

3. The laſt thing to be enquir'd into upon this head, is *with what words* Prayer ought to be made; a queſtion which is become neceſſary, not ſo much by any great difficulties that do attend it, as by the prejudices of men, and that duſt which ſuch prejudices are wont to raiſe in the cleareſt matters. For who otherwiſe could have thought, that queſtion would ever have been made, whether Prayer might be made in ſuch words as are unknown to him who prays, or whether it were not much more proper to conſider of them before-hand, than to truſt, eſpecially in publick, to ſuch expreſſions as our own fancies may ſuggeſt unto us upon the place. However, becauſe each of theſe hath been made the matter of a debate, I will attend to the reſolution of them, and firſt of all of that which relates to the Language in which Prayer ought to be made.

It is the aſſertion of that *Church* [k], whoſe *Catechiſm* I am now upon, that publick Prayer ought to be *made in ſuch a tongue as is underſtood* by thoſe that aſſiſt at it. The *Church of Rome*, on the other ſide, determines [l], at leaſt as to the *Maſs*, that it *ſeemed not expedient to its Fathers that it ſhould every where be celebrated in the vulgar tongue*; it determines farther, *the retaining every where their ancient uſage in this affair*, and which we know for the moſt part to be in no vulgar language;

[k] Art. 24.
[l] *Concil. Trid. Seſſ. 22. Cap. 8.*

[m] *Ibid. can.* 9. in fine it pronounceth *an anathema* [m] *upon thoſe, who ſay that the Maſs ought to be celebrated only in the vulgar tongue.* Let us now trie, either by reaſon, or Scripture, which of theſe two ought to be prefer'd, or rather whether the *Church of Rome* be not condemned by them both. I alledge, as to the former of theſe, the nature of that duty I am now upon, and which as I have ſhewn in the general to be an act of the Soul, ſo more particularly to be a repreſentation made to God by it of what it doth deſire from him, or of its own pleaſing ſenſe of what it hath already receiv'd. Now let any man, that can, reconcile this definition of Prayer, with the making of it in ſuch a tongue, as is not underſtood by him that prays. For can the Soul entertain any deſires of that of which it hath no knowledge, or be affected with the ſenſe of thoſe receipts which it is equally a ſtranger to? And if it cannot, muſt it not be much farther from making any repreſentation of them to God? nay, is there any thing at all for it to repreſent to him, to whom it ought to do it? So far forth therefore as the Prayers, that are made, are not underſtood, they are no Prayers at all, and therefore either the common ſort of men muſt be debarr'd from joining in them, or they muſt be in ſuch a language as may be underſtood by them. But it may be the Scripture is more favourable to the pretenſions of the *Romaniſts*, or at leaſt not ſo ſevere upon them. For that let St. *Paul* be our Judge, who, if ever he condemn'd any thing, condemn'd Prayers in an unknown tongue, yea, laid a ſufficient foundation for the condemning of the *Romiſh* practice in it. For if, by the Doctrine of St. *Paul*, even he who ſpake by the immediate inſpiration of God's Spirit, was yet (if he [n] 1 Cor. 14. 28. ſpake in an unknown tongue) to *keep ſilence* [n] *in the Church*, unleſs there were ſome by to *interpret* it; how much more may we ſuppoſe him to ſilence ſuch effuſions, as have not the ſame pretenſions, eſpecially when they may be delivered as well in a known tongue, as in an unknown? The ſame will be yet more evident from the reaſon which St. *Paul* aſſigns of his forbidding ſuch Prayers, though extraordinary, [o] —— 16. as were made in an unknown tongue. For how (ſaith he [o]) ſuppoſing that, can he, who *occupieth the room of the unlearned*, *ſay* Amen *at* them, *ſeeing he underſtandeth not what thou ſayeſt?* For it appearing from that argument of the *Apoſtles*, (as which indeed it proceeds upon) that the publick Prayers ought to be ſuch that the moſt unlearned perſon in the Congregation may ſay *Amen* to them, and it appearing farther that no one can ſay *Amen* to them, unleſs he be in a capacity to underſtand them; either they muſt not be offered up at all, which would deſtroy all publick worſhip, or they muſt be delivered in a Language which may be underſtood. But what now do the *Romaniſts* ſay to ſo preſſing a Text? for we muſt not think men ſo well skill'd in Controverſies, will let it paſs without an Anſwer. And neither do they; for one, who revolted from us to them, and who therefore thought himſelf obliged to defend them, makes Anſwer [p] that it is true, that the Apoſtle forbids Prayer in an unknown tongue, but that it is with this exception, unleſs either he or ſome other interpret. Now *the Church of Rome*, ſaith he, in the Canon before referred to, *commands all Paſtors, and all that have care of Souls, that, during the Celebration of Maſs, they ſhould frequently, either by themſelves or others, expound ſome part of thoſe things that are read in it*, and among other things explain to them *the myſtery of the moſt holy Sacrifice, eſpecially on Sundays and Feaſts.* If this

[p] Anſwer to Dr *Peirce's* Court Sermon, by *S.C. Cap.* 15.

Reſpondent

Reſpondent had ſaid, that the *Church of Rome* takes care, as well as commands, that theſe things ſhould be done, he had ſaid ſomewhat to the purpoſe, but wherein I doubt he would have found many who had been able to diſprove him. But what matters a Canon of the *Trent Council*, if the Church takes not ſufficient care that it be obſerv'd, as he himſelf doth not clearly affirm that ſhe doth? For the Apoſtle's Argument will prevail for the condemning of their Prayers, ſo long as they are not interpreted. Though granting that the Church takes care for the doing of all that it enjoins, it will not come up to what the Apoſtle directs. For doth the Apoſtle ſay, that men may pray in an unknown tongue, if there be any to interpret it in *ſome parts* of it, or if it be *frequently* interpreted? Nay doth he not roundly aſſert, that ſuch perſons ought to hold their tongue, if there be not one by to interpret, that, whether *Doctrine*, or *Revelation*, they had to Communicate? But how then comes in this limitation of *frequently* and *in part*, what is there in the Apoſtles words to found it on? Nay who ſees not how contrary it is to that Argument of the Apoſtle, upon which he founds the prohibition of ſuch Prayers? For if the publick Prayers ought to be ſuch, that men may be able to ſay *Amen* to them; if that they may be able to ſay *Amen* to them, they muſt be in a tongue that is underſtood; then, ſo far as they are not interpreted, they muſt continue unknown, and which therefore they, who aſſiſt at them, cannot ſay *Amen* to. Beſides, is it not eaſy to ſee a difference between ordinary and extraordinary Prayers, between Prayers, which he, who utters, may as eaſily deliver in a known tongue, as in an unknown, and thoſe which the conceiver of could utter in no other than in an unknown, becauſe without a faculty of interpreting them. As for the latter of theſe, even extraordinary Prayers, or ſuch as were immediately inſpir'd, there might be reaſon enough that they ſhould be uttered in an unknown tongue, and then interpreted to the people; becauſe as they could not but be thought to contain ſome peculiar excellency in them, and which therefore might be for the edification of the people to hear; ſo unleſs they were firſt uttered in an unknown tongue, they could not have been uttered in a known, becauſe ſo, he, who was to interpret them, could have had nothing to exerciſe that his faculty upon. But is this the caſe of the ordinary and ſtanding Prayers of the Church, that that inſtance ſhould be brought to juſtifie their being delivered in an unknown tongue, and then interpreted to the people? Or if the caſe were ſo far the ſame in them as to the excellency of the matter, yet is it the ſame as to the manner of the delivery? In fine, is it not apparent to the World, that there is ſo far from being any neceſſity upon the Prieſt, that utters them, to deliver them in an unknown tongue, that on the contrary he may much more eaſily deliver them in a known? The caſe of the *Romaniſt's* Prayers therefore being ſo different from that of the *Corinthian* Prophets, yea though they ſhould happen to be afterwards interpreted, that exception of the Apoſtles will do them no good at all, and they muſt therefore either make it appear that their Prayers are not delivered in an unknown tongue, or give over the uſe of them. And indeed the forenamed *Author* proceeds to tell us, that their *Latin* Prayers are not ſo unknown as we pretend, and he alledgeth for the proof thereof firſt, that that Language is well known to many in their Aſſemblies; But what I pray is that to him who oc-

cupieth

cupieth the room of the unlearned, and who St *Paul* ſuppoſeth ought to ſay *Amen* to the publick Prayers, as well as the learnedeſt man in them? He alledgeth ſecondly, that thoſe who are not skill'd in that tongue may however attain the meaning of their Prayers, by their *Manuals*, *Primmers* and *Pſalters*, where they have ready tranſlated the Pſalms, Hymns, Prayers, *&c.* But what if he who occupieth the place of the unlearned, either cannot read thoſe *Manuals*, or be not allowed time to read and conn them well over, if he could, which every man knows is, and will always be the caſe of many of the common ſort? Then I ſuppoſe thoſe *Manuals* will be of no advantage to them, or to their cauſe who alledge ſuch pitiful pretences. He alledgeth thirdly, the affinity of the *Latin* tongue with other vulgar ones, and which he ſuppoſeth will lead an attentive hearer in time to the underſtanding of their Prayers. But beſide that in the mean time, their Prayers muſt be however unknown, neither hath the *Latin* tongue ſo great an affinity with all other tongues, that men may thereby come to underſtand it, and much leſs can we think that the common ſort of men will, who, by reaſon of their dulneſs, ought to be more eſpecially provided for. The ſame *Author* tells us laſtly, that ſeveral *Popes* have given way for a diſpenſation in this particular, and we therefore not excuſable for not having demanded it, before we reform'd our ſelves in this particular. But beſide that we do not think there is any need of a diſpenſation, where we have the Scripture and reaſon to aſſure us that the publick Prayers ought to be in a known tongue; our firſt Reformers had experience enough of the good nature of their Popes, to expect that or any ſuch favour from them, without enſlaving themſelves to them as much another way.

But not any longer to contend with thoſe who ſeem not over confident of the lawfulneſs of their own practice, ſuch pains do they take to ſhew that they do not *do*, that which every man *ſees they do*; Enquire we rather, becauſe ſome among our ſelves will have it ſo, whether as the words of our Prayers ought to be in a known tongue, ſo it be not much more proper to conſider of them before-hand, than to truſt, eſpecially in publick, to ſuch expreſſions, as our own fancies may ſuggeſt unto us upon the place. For that that is the main of the Controverſie between us and thoſe who oppoſe ſet forms of Prayer, is not only evident from their practice, which is the beſt comment upon mens opinions, but that that Directory which was intended to diſgrace ſet Forms of Prayer, and the Liturgy in particular, doth as much ſtint men as to the matter as our Liturgy it ſelf; becauſe preſcribing them in their Prayers before and after Sermon, to pray to this [q] or that effect, as any one may ſee who ſhall take the pains to peruſe it. Now let any man, with whom the fear of God and the love of Peace doth yet prevail, ſadly conſider with himſelf firſt, whether, when the Controverſie is only about words, ſuch a diſturbance ought to have been rais'd about it, in any Church or State, as to involve both the one and the other in confuſion. For of what uſe ſoever new and more choice words in Prayer may be ſuppoſed to be, yet we cannot well think them to have been of ſuch moment, as to countervail the unſetling of a well-ordered Church or State. Let it be conſidered ſecondly, that I may come more near to that which is the hinge of the preſent Controverſie, whether *naturally* ſpeaking it be not much more proper to conſider of our words before

[q] *Directory*, p. 14. and 36. The like preſcribed in the Offices of Baptiſm, and the Lords Supper, p. 44. and 51.

before-hand, than to truſt, eſpecially in publick, to ſuch expreſſions as our own fancies may ſuggeſt unto us upon the place. For as it is eaſy to ſee that he who takes time to conſider of the expreſſions he is to utter, ſhall by that means in all probability find out more proper and more affectionate ones, than he who is at the ſame time to conceive and utter them; ſo the greatneſs of that God with whom we have to do, and the great danger of uttering any thing before him which may be unworthy of him, or unbecoming us, cannot but make it prudent for us to take the ſafeſt courſe, and conſequently to conſider before-hand of the expreſſions which we utter. Which yet is no more, than *Solomon* [r] did long ſince expreſly adviſe, leſt any ſhould think this to be any private ratiocination of ours. *For be not* (ſaith he) *raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be few.* Where we have not only enjoin'd upon us a due conſideration of our words, but an injunction moreover not to make uſe of many, leſt even ſo, notwithſtanding that conſideration of ours, we ſhould fall into unbecoming ones. I ſhall deſire it may be conſider'd thirdly, whether he who is forc'd to ſtudy for every word he is to utter, at the ſame time he is to utter them, is in a capacity of exerting the ſame degree of affection and devotion, with him who brings nothing with him, but what he hath before well conſidered of. For affection and devotion being no doubt the very Soul of Prayer, whatſoever may be thought to impair that, ought in reaſon to be diſcarded, of what uſe or advantage ſoever we may ſuppoſe it otherwiſe to be. Now that he, who is forc'd to ſtudy for every word he is to utter, at the very time he is to utter them, is not in a capacity of exerting the ſame degree of affection and devotion with him who hath before conſidered of all he hath to ſay, ſeems to me evident from hence, that all affection and devotion in the heart muſt neceſſarily ariſe from a pre-conceit in the underſtanding of the truth and weight of that which it is to be affected with. For if ſo, by how much the more ſtrongly the Soul of him that prays hath imprinted upon its underſtanding the due weight of that which it is to be affected with, ſo much the ſtronger in reaſon muſt its affection and devotion be, and conſequently it muſt be more ſtrongly affected with that which it hath before conſidered of, than with that which comes but juſt then into its Conceptions, and upon which moreover it cannot ſtay, eſpecially if in publick, but muſt paſs from thence to other things. Beſides, he, who is to pray, being in reaſon to take care that he utter nothing but that which may be worthy both of God and himſelf, that very care and the fear which it naturally produceth, eſpecially where it meeteth with a modeſt and humble Soul, cannot but be thought ſo to take it up, as to hinder it in a great meaſure from employing its affections about the matter of it. For the affection of the heart being *poſtnate* to the conceptions of the underſtanding, as by which it is to be excited, neither can we think it can be well excited before thoſe conceptions are form'd, nor that the Soul can ſet it ſelf to excite it, when it is continually employ'd in the forming of its Conceptions, and of thoſe words wherein they are to be expreſſed. So far forth therefore as the common principles of reaſon, aſſiſted with the advice of *Solomon*, can inſtruct us in this affair, ſo far we may be ſure that it is much more proper to conſider of our words before-hand, than to truſt, eſpecially in publick,

[r] Eccl. 5. 2.

lick, to ſuch expreſſions as our own fancies may ſuggeſt unto us upon the place. If there be any reaſon to prefer *ex tempore* Prayers before thoſe which have been well weighed before-hand, it muſt be upon the account of ſome ſpecial gift which God hath veſted in his Church, and which it will concern thoſe who are the members of, but eſpecially the Miniſters thereof without any heſitancy to truſt to, and ſet themſelves to the exerciſe of. And indeed this is the thing which the Aſſertors [f] of ſuch Prayers maintain, and ſo as not only to affirm, that *our Lord Jeſus Chriſt furniſheth all thoſe with it, whom he calls to the office of the Miniſtry*, but to condemn thoſe as *idle* and *unedifying*, who have not attended to it. I will not now ſay, though I might (and is a thing not unknown to themſelves) that ſome of the learnedeſt and graveſt of them have uſed a ſet form of Prayer, and ſo ſhewed by their practice that they believ'd no ſuch gift as that to be beſtowed upon all whom God calleth to the office of the Miniſtry. I ſhall chuſe rather to ſay firſt, that this mode of extemporary Praying, being ſo contrary to the common and natural dictates of our underſtanding, the gift thereof ought to be very well proved from the Doctrine of the Scripture, before it be either believed or truſted to: Reaſon (becauſe the voice of God) as well as Scripture being no doubt to give law to us, where the other ſhall not be found to over-rule. All therefore that remains to enquire, is, whether the Scripture do plainly and clearly make a promiſe of ſuch a gift, which therefore I ſhall in the next place conſider. Now as in order to that, we cannot take a better courſe than to ſurvey thoſe Texts which are alledged by the aſſertors of it, ſo I will begin with ſuch of the Old Teſtament, wherein they ſuppoſe this and other ſuch gifts to be foretold, and in one of which the *ſpirit of ſupplication* is expreſly nam'd. For *in that day*, ſaith God [t], *I will pour upon the Houſe of* David, *and upon the Inhabitants of* Jeruſalem, *the ſpirit of grace and ſupplication, and they ſhall look upon me, whom they pierced.* That this Prophecy relates to the times of the Goſpel I readily grant, and ſo muſt any man who conſiders the application S[t] *John* [u] makes of the laſt clauſe thereof, as which he interpreteth of the piercing of Chriſt, and mens wailing becauſe of it; But that the *ſpirit of grace and ſupplication* there ſpoken of imports any ſuch faculty of expreſſing ones ſelf in Prayer, I utterly deny, and that not only, becauſe it hath not the leaſt ſhadow of proof to warrant it, but becauſe the context thereof doth incline it another way; Even to ſhew that whereas the Houſe of *David*, and the Inhabitants of *Jeruſalem* had pierced the Meſſiah here foretold, God ſhould by his Spirit ſo touch their hearts for it, that they ſhould be in bitterneſs becauſe of it, and become ſuppliants unto God for the pardon of it. A thing which had a ſignal completion in thoſe Jews [x] to whom S[t] *Peter* firſt preached, and may as ſignally be fulfill'd in any, how much ſtrangers ſoever to the gift pretended to, whom God ſhall incite to look with bitterneſs upon him whom they have pierced. For ſo they may be induced to *deprecate* (as the word we render *ſupplications* imports) the deſerved puniſhment of that their ſin, and implore the divine grace and pardon. Though if we ſhould grant, as we need not, that it had a reference to ſome extraordinary gift of Prayer, and ſo to be of the ſame ſtamp with a Text of the Prophet *Joel* [y], on which they alſo pretend to rely, yet will it not evict the thing for which they alledge it. For as it is apparent enough by the other gifts that are there reckoned,

[f] Preface to the Directory, p. 5.

[t] Zach. 12. 10.

[u] Joh. 19. 37. Rev. 1. 7.

[x] Acts 2. 37.

[y] Joel 2. 28. &c.

reckoned, and by St *Peter*'s application of it [z] to thoſe that deſcended upon the *Apoſtles* on the day of *Pentecoſt*, that the *Spirit* there promiſed to be *poured out* was a *miraculous* one, and by which they, who were endued with it, ſhould be as immediately acted, as they, who in the times of the law *ſaw Viſions* and *dreamed Dreams*; ſo they therefore, who urge it for a ſpecial gift of Prayer in all the Miniſters of the Church, muſt, in agreement thereto, aſſert that they are all of them thus inſpir'd, and conſequently, that what they utter is as much, and as truly, the word of God, as that which holy men of old, either ſpake or wrote by the inſtigations of it. A thing which as thoſe men have not the vanity to pretend unto, ſo the indecencies, to ſay no worſe, of many things they utter in Prayer, would abundantly confute them, if they did. Either therefore let them ceaſe to urge ſuch Texts as thoſe for that gift whereof they ſpeak, or let them both aſſert and prove the being of ſuch extraordinary ones as were foretold by the Prophet *Joel*. For either this of *Joel* taken in all its circumſtances, is nothing at all to the ſtanding gifts of the Miniſters of the Church, or it proves much more than they would have it. I deny not indeed that it was the intention of the Prophet *Joel*, or rather of God by him, to inſinuate by this Prophecy not only the pouring out of his Spirit upon the Apoſtles, but upon *others* alſo, yea upon *as many as the Lord our God ſhould call*. For St *Peter*, ſpeaking no doubt with relation to this *Prophecy*, or *promiſe* of the Father (for other than that he doth not there produce) tells his hearers immediately upon the mention of the gift of the Holy Ghoſt, that *the promiſe* thereof *was alſo unto them* [a], *and to their Children, and to all that are afar off, even as many as the Lord our God ſhould call*. I deny not farther, becauſe of the peculiarity of the gifts there reckoned up unto the Miniſters of the Goſpel, that we may much more ſtrongly infer from thence, God's pouring out his Spirit upon them. But as it will not from thence follow, that God would pour it out upon the generality of Chriſtians in any other degree, than ſhould be neceſſary to their proper ſtate, ſo neither upon the ordinary Miniſters of the Church, than as ſhould be found to be neceſſary for them, and agreeably to the exigency of the time whereinto they ſhould happen. For otherwiſe they might as well pretend to theſe immediate inſpirations in Prayer and Preaching which we find the Apoſtles had. Either therefore that *ex tempore* faculty whereof we ſpeak muſt be made appear to be neceſſary for the Miniſtry, and agreeable to the exigency of the preſent time, or it muſt not pretend to found it ſelf in that promiſe of the Holy Ghoſt, which is produced for the maintaining of it. Now what I beſeech you have they, who plead for this gift, to evince any ſuch neceſſity? nay, who ſees not that there is in truth no neceſſity at all of it? For neither are men now called to the Miniſtry, as they were of old, from out thoſe who were naturally unqualified for it, that we ſhould expect the influence of an extraordinary grace in the framing of their Petitions, neither do they want time to weigh and conſider before-hand what they utter before God. There is no neceſſity, as there was of old, of confirming or illuſtrating our Religion by miraculous gifts (for thoſe that appeared in the firſt Ages of the Church, have given a ſufficient eſtabliſhment to it) in fine, there is ſo far from being any appearance of ſuch a neceſſity, that we find God hath long ſince withdrawn them. If therefore there is no neceſſity of God's directing the Petitions of his Church in ſuch an extraordinary way, neither is there any reaſon to expect it, and much leſs for the framing of the words wherein they ſhould be delivered, which we ſee is the only

[z] Act. 2. 16. &c.

[a] Act. 2. 39.

thing upon the matter which is left by the Directory to it. I will conclude this head when I have reflected upon a Text of the New Teſtament [b], which hath been miſerably and ſhamefully perverted to uphold unpremeditated Prayers. *Likewiſe the ſpirit alſo helpeth*, or helpeth with, *our infirmities, for we know not what we ſhould pray for as we ought, but the ſpirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.* For may not the Spirit of God *help* or help with us (for the word συναντιλαμβάνεται ſhews, that our labour muſt concur with it) may it not I ſay help with us, as well, and more probably when we conſider before-hand of our Petitions, than when we leave them to be conceiv'd at the very time they are to be uttered? And can any man then infer from this Text, that he will help us upon the place? Is not that help of his, becauſe founded in our not knowing what we ſhould pray for, particularly determined by St *Paul* to the matter of it? and can what he ſays therefore be drawn to the mode of expreſſing our deſires, which is the field wherein this gift is eſpecially to exerciſe it ſelf? In fine, is he not ſaid to help us by groans that cannot be uttered, that is to ſay, by furniſhing us with internal groanings and pantings, and for which we find no expreſſions? And can this then be drawn to the framing of expreſſions, nay doth not St *Paul* ſhew by that expreſſion of his, that the main part of the Spirits aſſiſtance, lies in the exciting of the other? Hitherto therefore nothing can appear why unpremeditated praying ſhould paſs for the Spirit of Prayer and Supplication, and we therefore no way hindred from concluding, that it is much more proper to conſider of our words before-hand, than to truſt, eſpecially in publick, to the ſuggeſtions of our own underſtandings upon the place.

[b] Rom. 8. 26.

I ſay nothing at preſent, how nearly ſoever allied to the former Argument, of keeping, eſpecially in publick, to one and the ſame form of ſound and well premeditated words, or of the Churches and not every private Miniſters having the framing of it; Becauſe each of theſe will fall in yet more pertinently, when I come to entreat of the *Lord's Prayer*, and to which therefore I ſhall reſerve the conſideration of them. Inſtead of that, I ſhall ſet my ſelf to ſhew, *of how ſignal efficacy Prayer is, when it is performed as it ought*, the laſt thing propos'd to be enquir'd into.

VII. For the clearing whereof three things offer themſelves to us, and beyond which we ſhall not need to look to ſhew the efficacy thereof; firſt, that the diſpoſal of all things is in the hand of that God to whom we pray, ſecondly, that he hath promiſed to grant us what we pray for, as thirdly, that, agreeably to that promiſe of his, he hath anſwer'd the Prayers of his Servants, yea, when they deſir'd ſuch things of him as were above the power of nature to perform, and could not therefore be ſuppoſed to proceed from any other than himſelf. For as there can be no doubt of the efficacy of our Prayers, if he, to whom we pray, be both able and willing to comply with them; ſo neither can there be of the former of thoſe, if the diſpoſal of all things be in his hand, nor of the latter, if he hath promiſed to anſwer them, yea evidenc'd the fidelity of his promiſe by anſwering them as to ſuch things, which could not be ſuppos'd to proceed from any other than himſelf. To the eſtabliſhing therefore of the things propos'd, I will forthwith addreſs my ſelf, though a very few words may ſuffice to give us an account of them.

1. Of

1. Of the firſt of theſe much need not be ſaid, becauſe the Doctrine of Providence, which hath been elſewhere [c] ſufficiently eſtabliſhed, gives a ſufficient atteſtation to it. For which cauſe it ſhall ſuffice me to obſerve from the Scripture, that it is God that *killeth and maketh alive* [d], *that bringeth down to the grave and raiſeth up*; that it is he who *giveth men riches and wealth* [e], and (which is oftentimes wanting, where the other is not) *power to eat of it*, and *rejoice in it*; that *honour*, as well as riches, *cometh of him*, that [f] *it is in his hand to give ſtrength*, as well as either riches or honour, that *victory is his* [g], and *ſafety* [h] *of him*, that *every good gift, and every perfect gift* [i] *cometh down from this father of lights*, yea, as the following Verſe [k] ſhews our being *begotten to himſelf*; in fine, that *there is no wiſdom, nor counſel,* [l] *nor underſtanding againſt him*, that *the hearts* even of *Kings are in the hand of the Lord as the Rivers of Water* [m], *and he turneth them which way ſoever he pleaſeth.* For theſe and ſuch like Texts ſhew plainly, that the diſpoſal of all things is in the hand of that God to whom we pray, and conſequently that he cannot be without an ability of gratifying our requeſts, whatſoever the matter of them is, or what endeavours ſoever there may be to defeat us of them. If there be any ſcruple in this affair, it muſt be as to his willingneſs to anſwer our Prayers, which yet there want not ſufficient Arguments to eſtabliſh.

[c] Explic. of the Apoſtles Creed Artic. *I believe in God.*
[d] 1 Sam. 2. 6.
[e] Eccl. 5. 19.
[f] 1 Chro. 29. 12.
[g] —— 11.
[h] Pro. 21. 31.
[i] James 1. 17.
[k] —— 18.
[l] Pro. 21. 30.
[m] —— 1.

2. For we have to aſſure us thereof the many promiſes he hath given us of it, and eſpecially thoſe he hath made to us by his Son; ſuch as is in particular, that of *Ask and ye ſhall have* [n], and that much more explicit one, which is elſewhere [o] mention'd by him: Where after he had told his Diſciples, that if they had *faith* and *did not doubt*, they ſhould be able to remove Mountains, and caſt them into the Sea, he ſubjoineth thereupon (which ſhews, that even ſuch effects are within the power of Prayer) that *all things whatſoever they ſhould ask in Prayer, believing, they ſhould receive.* And indeed as there is reaſon to believe from that, and another Text, which I ſhall by and by produce, that the ſeveral Miracles which were wrought of old were by the efficacy of that duty which we are now inſiſting on; ſo we have to confirm us farther in the fidelity of the former promiſe, and the efficacy of Prayer,

[n] Mat. 7. 7.
[o] —— 21. 22.

3. God's anſwering the Petitions of his Servants, when they ask'd of him ſuch things, as were above the power of nature to accompliſh, and which therefore could not be ſuppoſed to proceed from any other than himſelf. For thus, to ſhew of what avail the *fervent Prayer of a righteous man* is, S[t] *James* tells us [p], that *Elias* ſhut and opened Heaven by his Prayers, that he *prayed earneſtly that it might not rain, and it rained not upon the earth by the ſpace of three years and ſix months, and he prayed again, and the heaven gave rain, and the earth brought forth her fruit.* From whence as it is farther probable, that it was by the *Prayer of Faith*, as S[t] *James* ſpeaks [q], that all Miracles of old were wrought (becauſe all that the Scripture ſaith concerning this of *Elias* was, that there ſhould be no rain [r] but according to his word) ſo it is yet more evident that nothing, how miraculous ſoever, is impoſſible to it even now, if there be a juſt occaſion of exerting it: Partly becauſe S[t] *James* aſcribes the efficacy of *Elias* his Prayer, to the fervency of that, and the ſtrength of his Faith, and partly becauſe he propoſeth his example and ſucceſs as an incouragement to thoſe he wrote to, to pray for one anothers pardon, and recovery, and particularly to the *Elders* of the Church. For

[p] James 5. 17, 18.
[q] James 5. 15.
[r] 1 Kings 17. 1.

what pertinency could there have been in that allegation of his, if the ſame things were not poſſible to the Prayers of other men, which we find to have been effected by that of *Elias?* If there be not now, *in ſome meaſure*, the ſame efficacy of Chriſtian Prayers, it is very much to be fear'd, it is becauſe there is not in them the like fervency, and Faith, or other ſuch neceſſary qualifications of them. For though, conſidering the eſtabliſhment that hath been given to Chriſtianity, there be not now the like neceſſity of Miracles, and they therefore not to be alike expected or believed; Yet as the ſtanding neceſſities of the Church are, and always will be the ſame, eſpecially its ſpiritual ones, ſo nothing hinders us to believe, that God will be ready enough to exert an extraordinary power toward the ſupply of them, and therefore neither, but that, if occaſion be, we may beg of him the exerting of ſuch a power, and be aſſured in our ſelves of the granting of it.

DIS-

DISCOURSE III.

OF THE

LORDS PRAYER.

Where after an account of the value that ought to be ſet upon it in reſpect both of its Author and our aſſurance of it, enquiry is made for what ends it was preſcribed by him, which are ſhewn to be firſt, to be a pattern to our own, and ſecondly, to be made uſe of by us as a ſet form of Prayer, and as a badge of that ſervice which we owe to the Author of it. This latter evidenc'd at large from the ſtory of its Inſtitution, and confirmed farther by the uſe of it in the Ancient Church, the ſtory whereof is thereupon deduc'd. Enquiry in like manner made, what place it leaves for the uſe of other Prayers, where accordingly is ſhewn what ground there is for them, both from the Scriptures and from reaſon. The Lords Prayer conſidered again with relation to ſet forms of Prayer, and enquiry accordingly made what Authority it gives to other ſet forms of Prayer, and particularly to thoſe which are fram'd by publick Authority for the ſervice of the publick Aſſemblies.

IN that excellent *Dialogue* of *Plato*, which hath the title of Ἀλκιβιάδης Δεύτερος, and where in the perſon of *Socrates* he both lays open and cenſures the many abſurd and pernicious Prayers of the Sons of men, he at length brings in the ſame *Socrates* admoniſhing to give over praying, till men ſhould come to be better inſtructed in it; withal intimating that a man ſhould come, and whom *Alcibiades* and others were beloved by and taken care of, who ſhould teach them to pray with more wiſdom and advantage. I know not whether what that excellent perſon preſaged were built upon the bare preſumption of the divine goodneſs, or whether God, who ſometime put a word of Prophecy into the mouth of *Balaam* and *Caiaphas*, did not alſo direct him ſo to ſpeak; but ſure I am, what he ſo foretold hath been ſignally compleated in our Lord and Saviour. For here we have not only that care and admirable kindneſs to mankind which that excellent perſon ſpake of, but alſo a Form of Prayer commended to us, and which if we uſe, or model our own Prayers by, we cannot have the leaſt jealouſy of begging ought of God, which may be diſpleaſing unto him, or prejudicial to our ſelves. That therefore, as it will be worth our while to conſider, and endeavour to inveſtigate the ſenſe of, ſo I will ſet my ſelf to the doing of it, after I have firſt premiſed ſomething concerning the *Author of it, the ends for which he preſcrib'd it, and the uſe which it hath obtain'd from the beginning in the Chriſtian Church; what place it leaveth for the offering up of other Prayers, what Authority it gives to other ſet Forms of Prayer, and particularly to ſuch, as are fram'd by Publick Authority for the ſervice of the Publick Aſſemblies.*

I. As to the *firſt* of theſe there needed not any thing to have been ſaid,

ſaid, if the perverſeneſs of this Age had not made it neceſſary to be done. But becauſe even this Prayer, as well as the other Monuments of our Religion, is fallen into contempt, or at leaſt hath not obtain'd that reſpect which I conceive to be due unto it, I cannot forbear to admoniſh, that it hath no other for its *Author*, than *him* who is the *Author of our Religion*, and that *that* is warranted to us, not only by the uninterrupted tradition of the Church, as the Creed of the Apoſtles is, but by the Sacred Scriptures, yea ſuch [a] of them, concerning which there was never any doubt in the Church of God. For though that be no more than every man knows and acknowledgeth, and the mention thereof therefore ſo much the more unneceſſary to be made; yet is it more than many perſons ſeem to reflect upon with any care, or regulate their own practice by; as will appear, if we conſider for what ends it was preſcrib'd, and without the knowledge whereof we ſhall diſcourſe but looſely concerning it.

[a] Mat. 3 Goſp. Luke 3

II. Now there are two *ends* for which this moſt excellent Prayer may ſeem to have been preſcrib'd, *firſt* to be a pattern unto thoſe which we our ſelves put up to God, or ſecondly, to be made uſe of by us in the words wherein it was delivered, and as a badge of that ſervice which we owe to the Author of it.

1. Of the former of theſe there was never yet any doubt, nor indeed can there well be ſince our Saviour hath taught us to pray after the ſame [b] *manner*; But I muſt ſay withal that it ſeems to me to have been intended for a pattern, as to the ſhortneſs of our Prayers, as well as to the ſubject matter of them. For our Saviour having in the words immediately before [c] caution'd his Diſciples againſt the prolixity of the Heathens Prayers, and indeed their rather *babling* than *praying*; having moreover in the following ones [d] commended to them though a very comprehenſive, yet withal a very ſhort and compendious Prayer, what can more reaſonably be thought to be the meaning of *After this manner therefore pray ye*, than that they ſhould uſe the like brevity in theirs? That as it is a ſenſe of which our Saviours admonition is manifeſtly capable, ſo being the moſt natural inference, which could be made from thoſe words, from which he immediately infers it. However the ſhortneſs of our Saviours Prayer, and the caution he before gives againſt multiplicity of words in it, cannot but give occaſion to ſuſpect that this might have been in part his meaning, and we therefore not without reaſon to enquire, how far we ought to follow him in it, as well as in the ſubject matter of his Petitions.

[b] Mat. 6. 9.

[c] —— 7, 8.

[d] —— 9. &c.

For the reſolution whereof nothing ſeems to me to be of greater moment, than thoſe words of *Solomon* which I before made uſe of [e]. *For God is in heaven, and thou upon earth, therefore let thy words be few.* For if that admonition of his be well founded, as there is no doubt it is, the words of our Prayers ought to be as few as may be; becauſe it is alike certain, that *God* is now as much *in heaven*, and *man upon earth*, as they were in the days of *Solomon*. And though the ſenſe we uſually put upon that *Battology* [f], which our Saviour condemns, may ſeem to incline his words to the prohibiting only of ſuch, as were either perfectly inſignificant, or unneceſſarily repeated; yet whoſoever ſhall conſider the reaſon of his forbidding our being *like the heathen* in it [g], will find ſomething elſe to have been intended by it. For forbidding us to become like unto the Heathen in that their *Battology*, or

[e] Eccl. 5. 2.

[f] Mat. 6. 7.

[g] —— 8.

much

much ſpeaking, becauſe God knows what things we have need of before we ask him, he plainly intimateth that vice to have place, where the words that are employ'd, are expreſſive enough of our neceſſities and deſires. Thus much therefore is evident from the advices of *Solomon* and our *Saviour*, that the words of our Prayers ought to be as few as may be, and nothing therefore left us to enquire, but what words may be thought to be ſufficient for them, which I ſhall therefore ſet my ſelf to conſider.

In order whereunto I know not of any better expedient, than to conſider for what ends words may be ſuppoſed to be employ'd, which I conceive to be either *firſt*, to *expreſs* to God the eſteem we have of him, and our own deſires, *or* to *intend* both the one and the other in our ſelves, or others. For there being no other imaginable ends, for which words can be ſuppoſed to be employ'd, what ſhall be found to anſwer thoſe ends, will be found to be ſufficient for thoſe Prayers in which they are employ'd. As to the former of theſe a very few words may ſuffice, becauſe we know we ſpeak to one, who knows, without any Declaration from us, what that eſteem and deſires of ours are. And were it not that God requires of us the ſervice of our tongues as well as Spirits, even thoſe words which we employ would be better omitted than us'd: Becauſe the thus declaring of our eſteem or deſires looks like the ſuggeſting unto God what he before was ignorant of, which is rather to reproach than honour him. If therefore there be any uſe of multitude of words, it muſt be as thoſe words may be ſuppos'd to intend our own or others eſteem of that God to whom we pray, or thoſe deſires we ought to bring with us of the things we ask. But neither, as to this, will there be found to be any ſuch neceſſity of multitude of words, as may at firſt view appear to be. Becauſe firſt, both the one and the other of theſe may and ought to be procur'd in part by an habitual piety, and a previous contemplation of him to whom we pray, and of thoſe things which we ought to ask of him. A thing the rather to be adviſ'd, becauſe thoſe affectionate words, which we employ, will otherwiſe confer little to the heightning of them. For theſe paſſing away, as they are uttered, will not help much to heighten our affections, if they were not before in a good diſpoſition to it. Again, though words may be of ſignal uſe to intend our deſires of the things we ask, and thereby approve them ſo much the more to that God, to whom we repreſent them, yet will there be no need at all of them as to our deſires of earthly bleſſings, becauſe we need no ſpur at all to them: Which will conſequently leave nothing for us to do, but ſimply to repreſent ſuch deſires, and for which therefore a very few words may ſuffice. And though the like be not to be ſaid as to the deſires of ſpiritual bleſſings, becauſe thoſe deſires of ours can never be too fervent; yet as thoſe deſires may be better intended by previous meditations, than by any the moſt affectionate words, ſo it muſt be rather the *propriety*, than the *multiplicity* thereof, which will produce that effect in us: Which will conſequently oblige us rather to attend to the choice, than to heap up a multitude thereof. It is to be obſerved thirdly, that of what uſe ſoever words may be toward the intending of our affections, and ſo alſo toward the approving them ſo much the more to God; yet as they cannot produce that effect any longer, than the mind can be ſuppos'd to be intent upon the ſubject matter of them, ſo they are accordingly ſo

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to be moderated, that he, who makes uſe of them, may keep up his intention upon them: By which means ſo many of them muſt of neceſſity be retrench'd, to which we cannot adapt a ſutable intention. It is to be obſerved fourthly, that though an extraordinary occaſion, or an extraordinary diſpoſition of mind may ſo awaken our intention, as to make it hold out to a more than ordinary length; upon which account [h] we find our Saviour to have ſometime continued a whole night [h] in Prayer to God: yet as I find no reaſon to believe that any meer man can promiſe to himſelf the ſame continued intention, and muſt therefore, even upon ſuch extraordinary occaſions, admoniſh him to conſult rather his own abilities, than our Saviours practice, ſo I can find leſs reaſon to believe that any man can promiſe it to himſelf, in the ordinary courſe of his Devotions. Which ſuppos'd, there will be no difficulty to perſwade men, that their words ought to be few, but however not more, than their intention will well reach unto; Leſt happily, as [i] the forementioned *Solomon* [i] obſerves, they offer to God the *Sacrifice of fools* (for ſo no doubt the moſt proper words are, which have not the intention of the mind accompanying them) and indeed rather any thing, than the *Sacrifice of Prayer*. For Prayer (as was before-ſaid) being, in ſtrictneſs of Speech, no other than the application of the Soul, thoſe words muſt be ſuppos'd to have nothing in them of Prayer, which are not attended with a due intention. Such evidence you ſee there is that the words of our Prayers ought to be few, whether we have a regard to the nature of the duty it ſelf, or the advices of *Solomon* and our Saviour; and we therefore (conſidering our Saviour's ſubjoining this ſhort Prayer of his to his condemning of the Heathens *Battology*, and commanding us thereupon to pray after his example) to underſtand that Prayer as a *pattern* to ours, for the *compendiouſneſs* thereof, which was the firſt thing to be evinced by us.

[h] Luke 6. 12.

[i] Eccl. 5. 1.

But becauſe it hath been always thought, that the Prayer, I am now upon, was intended as much or more for a pattern for us to follow in the ſubject matter of our Petitions, therefore enquire we in the next place what evidence there is thereof, though I ſhall not need to ſay much toward the evidencing thereof. For though, for the reaſons before-mentioned, nothing more may ſeem to be meant by *after this manner pray ye*, than that we ſhould uſe ſuch a compendious Prayer, as that which he hath commended to us; Yet for as much as our Saviour is ſo particular in ſetting down what things we are to pray for, with reſpect to *God's glory*, and our own either *temporal* or *eternal welfare*; for as much as he afterwards [k] inſiſts upon the great neceſſity of *one* of its Petitions, even that whereby we are taught to beg the *forgiveneſs of our own ſins as we afford the ſame forgiveneſs to the ſins of others*; Laſtly, for as much as that *Sermon* of our Saviours, in which this Prayer of his is recorded, appears by the whole contexture of it to deſign an *Abſtract of Chriſtian duty*, and cannot therefore be thought to forget ſo conſiderable a thing in Prayer, as the *nature* of thoſe Petitions which it ought to preſent; for theſe reaſons, I ſay, it is but neceſſary to underſtand by *after this manner pray ye*, that we ought to *model* alſo our Petitions by the *ſubject matter* of his, and accordingly beg of God thoſe bleſſings which are there ask'd, and the averting of thoſe evils which are there in like manner pray'd againſt. And in this ſenſe the whole Chriſtian Church have ever underſtood it, and therefore I ſhall no longer inſiſt upon it.

[k] Mat. 6. 14, 15.

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2. The Lords Prayer being thus conſidered as a *pattern*, which is one of thoſe ends for which I have affirmed it to have been preſcrib'd, let us now look upon it as alſo intended as a *ſet Form*, and accordingly to be made uſe of by us in thoſe very *terms* wherein it was delivered. What ground there is to believe it ſuch ſhall by and by be declared, both from the expreſs words of our Saviour, and the practice of the Church. Give me leave only, before I paſs to that, to enquire whether there were not reaſon enough for the uſe of it in that notion, though no ſuch expreſs injunction ſhould appear. That which occaſions me the rather to ask that queſtion, is a conceſſion of thoſe, who ſeem to have been no great Friends either of this form or of any other. For though the Authors of the *Directory* did not think fit to declare, that *that* Prayer, which we are now upon, was intended as a Form, yet they ſtuck not to recommend it to be uſed in the Prayers of the Church [1], upon the ſcore of the *comprehenſiveneſs* thereof. I will not now enquire, why, after ſuch a recommendation, we could generally hear as little of it, as of any part of the Prayers of our Church. It is a queſtion, which may perhaps be more fit for them to ask themſelves, than for us to concern our ſelves about. Inſtead of that I ſhall make it my buſineſs to ſhew, that there want not reaſons to recommend the uſe of it, whether we do conſider the probable *infirmities of our own Prayers*, or our own *perſonal* ones. For have we not reaſon enough to believe firſt, that our own Prayers may be oftentimes defective, whether through our own inadvertency, or the inſiſting more particularly upon ſome Petitions which are moſt agreeable to our preſent ſtate? Have we not as much reaſon to believe they may be ſo, through the little liking we have to thoſe *things* which we ought to deſire, or the *terms* upon which we are to ask them? I appeal for the proof hereof to a Petition which is ſufficiently known, and which no man I believe did ever yet wholly forget; That, I mean, which prompts us to ask the *forgiveneſs of our treſpaſſes*, and which we find to be too burdenſome not to deſire to be eaſed of. For how ſeldom do we hear any man add, out of this Prayer of our Lord, *as we forgive them that treſpaſs againſt us?* How hard a matter is it to digeſt ſo ſevere a condition of asking pardon, how willing are we to forget it, eſpecially if labouring under any injury? And yet if this Prayer of our Lords be only a pattern unto ours, it ought not to be forgotten, and we may as well hope to obtain pardon without asking it, as without asking it upon that condition. And is there not then reaſon enough to have this Prayer in our mouths, as well as thoſe of our own framing? Is there not reaſon enough, as the *Directory* prompts us, to make uſe of the comprehenſiveneſs of that, to ſupply this and other ſuch like probable defects of our own? For though if we were not furniſhed with ſuch a comprehenſive Prayer, we might well enough hope the paſſing by of all the involuntary defects of ours; yet certainly not ſo, where we have ſo ready a means to ſupply them, and yet refuſe to make uſe of it. But it is not only the probable defects of our own Prayers which do call for the uſe of this, though that in the judgment of the forementioned perſons is a reaſonable inducement to it. For we have farther to conſider, whether, together with more allowable Petitions, we may not oftentimes mix ſuch Petitions, as might have much better been omitted. A conſideration which I could wiſh there were leſs reaſon to ſuggeſt, than a due obſervation of mens

[1] Directory of Prayer after the Sermon, p. 38.

practice will warrant us to ſuppoſe. But as there is nothing more uſual, than to mix our own, either intereſts or opinions, with other more allowable Petitions; ſo our great aptitude thereto may prompt us to attone for it, by the uſe of ſuch a Prayer, wherein there is not only no danger of any ſuch miſcarriages, but a clear direction to us to deſire the promoting of Gods *Kingdom*, and *will*, rather than the accompliſhing of *our own*. Though ſuppoſing thirdly, our own Prayers not to be peccant in either of theſe, and therefore neither in the *matter* of them; yet if we cloath our deſires in ſuch *terms*, as are no way ſutable to the Majeſty of God, or the meanneſs of thoſe perſons that utter them, even ſo will there be reaſon enough to make uſe of ſuch a Prayer, which is as innocent in its *expreſſions*, as *matter*. And what reaſon there is for the former ſuppoſition, I had much rather they, who are concern'd, would conſider of, and lament, than put me to the proving of. Sure I am, while there are ſuch errors, or a probability of them, it can be no ill advice to prompt men to have recourſe to that Prayer, where there can be no danger at all of begging any thing that is unfit to be asked, or in other terms and expreſſions than are fit to be us'd. Such reaſon is there for the uſe of that Prayer I am now upon, if we have a regard only to the probable infirmities of our own; How much more, if we alſo attend to our *perſonal infirmities*, and particularly to the *aptneſs of our minds*, either to *flag* or *wander*, eſpecially if engag'd in a Prayer of any length? For how reaſonable may we then think it (as I have elſewhere [m] obſerv'd) to rally together all the Forces of our Soul in this, and (as it will not be difficult to do) ſo to intend each Petition of it, that what was failing in our own, may be both made amends for, and abundantly ſupplied here?

[m] Explic. of the Fourth Command. Part 5.

I have hitherto inſiſted on ſuch Arguments as do only recommend the uſe of the Lords Prayer, though, as it ſeems to me, in ſo forcible a manner, that they, at leaſt, who are not wont to think well of their Prayers before-hand, will find it a hard matter not to account of them as neceſſary ones; I come now, as I before promis'd, to repreſent it as a thing enjoin'd upon us, and for which we want not the *command* of him, who was the Author of it, and (which is no doubt the beſt comment upon it) the conſentient *practice* of the Chriſtian Church. For though I am not ſo well ſatisfied of that being the importance of *Chriſts* command in S[t] *Matthews* Goſpel [n], partly becauſe the word οὕτως is capable of another ſenſe, and partly, becauſe, however it might have been intended by our Saviour, yet it appears not to have been ſo underſtood by thoſe Diſciples to whom it was addreſs'd, inaſmuch as one of them afterwards deſir'd him to teach them to pray, as *John* alſo taught his Diſciples; Yet can I as little diſcern, how we can avoid the command in S[t] *Luke* [o], and which our Saviour took occaſion from that deſire of his to give. For *it came to paſs*, ſaith that Evangeliſt, *that as* our Saviour *was praying in a certain place, when he ceaſed, one of his Diſciples ſaid unto him, Lord teach us to pray, as* John *alſo taught his Diſciples. And he ſaid unto them, when ye pray, ſay, Our Father which art in Heaven.* For do not thoſe words, *when ye pray, ſay, Our Father*, expreſs the uſe of the Prayer it ſelf, nay, can they be fairly drawn to any other ſenſe than that? Is not that, which is required to be *ſaid*, delivered in the Form of a Prayer? Doth not the word *ſay* in its prime and literal importance denote the rehearſing of it? And can there then be a more

[n] Mat. 6. 9.

[o] Luk. 11. 1, 2.

cogent

cogent proof of the uſe of the Prayer it ſelf, nay, could it have been more cogent, if he had added to that advice of his, the praying in thoſe very words that followed? For though, if that had been added, it had been much more explicit, yet the ſenſe of it had been the ſame, inaſmuch as it is a certain form of words which they are directed to pronounce, which makes it perfectly equivalent to the other. But it is not only the words wherein this command of Chriſt is delivered that we have to found our ſelves upon, though that alone might ſatisfie any reaſonable man; for we have farther, as Mr *Mead* hath long ſince [p] obſerv'd, the delivery of this command and Prayer here, at another time, and upon another occaſion, than that mentioned by St *Matthew* was, yea long after the delivery thereof. For whereas that command which St *Matthew* recounts was delivered at his *Sermon on the Mount*, and ſo at our Saviours firſt entrance upon his Prophetical Office; it is manifeſt from St *Luke*, who delivers the ſame Sermon, though in a ſhorter Form, in the ſixth Chapter of his Goſpel, that the command recited by him here was delivered long after: As will appear not only from the diſtance wherein he hath here ſet it, but from his marking in the intermediate Texts, things which hapned after that Sermon of his, and which are accordingly affirmed by himſelf [q] ſo to have done. Again, whereas the command mention'd by St *Matthew* was not only delivered at Chriſt's Sermon on the Mount, but as a part of thoſe inſtructions he then thought fit to give; this in St *Luke*, as that Evangeliſt tells us, was not delivered as a part of any ſet Diſcourſe, or by occaſion of one, but upon a requeſt which was made to him, immediately after he had done praying, that he would teach them to pray *as John alſo taught his Diſciples*. Both which things whoſoever ſhall conſider, will find them to add farther ſtrength to our Saviours requiring the uſe of the Prayer it ſelf; becauſe he, who now ſaid, *when ye pray, ſay Our Father*, had long before inſtructed his Diſciples after what manner they were to pray, yea propos'd this very Prayer to them in order to it. For it being not to be thought that they would again have asked that in which they had been before ſo fully inſtructed, neither can we think it to have been his meaning, in his anſwer to them, to inſtruct them as to the *matter* or *manner* of their praying, but as to a *Form* which they were to uſe, when they addreſs'd themſelves to the Almighty. Of which yet if there remain any ſcruple, we have for a farther confirmation of it the Diſciples deſiring him to teach them to pray, as *John* alſo taught his Diſciples. For the underſtanding the force whereof we are *firſt* to know, that the Diſciple here mentioned, did not ſimply deſire our Saviour to teach them to pray, but to teach them to pray as *John* taught his Diſciples; as *ſecondly*, that he did not deſire him to teach them to pray after any ſingular example of St *John*, but (as the words καθὼς καὶ do manifeſtly import) according to the general practice of the *Hebrew Maſters* towards their Scholars, and which it ſeems St *John* alſo followed. Which two things being compar'd with the known practice of the Hebrew Maſters, and the neceſſity the generality of men ſtand in of a Form of Prayer, will evince ſuch a Form to have been the deſire of this Diſciple, as that deſire and our Saviours anſwer to it, that he intended his own Prayer as ſuch. For it being cuſtomary with the *Hebrew Maſters* [r] to teach their Diſciples a particular Form of Prayer, and ſuch a Form being no more than neceſſary to the generality of the common ſort; neither

[p] *Mead.* Diſc. on Mat. 6. 9.

[q] Luc. 7. 1. —— 8. 1. —— 9. 1. 10. 1.

[r] Lightfoot. *Horæ Hebraicæ in* Mat. *cap.* 6. *Ver.* 9.

ther can we think but that St *John*, who wrote after their Copy, commended ſuch a Form unto his Scholars, and that the Diſciples here mentioned deſired ſuch a one for themſelves. Again, being our Saviour did not only no way diſallow of this requeſt of his, but ſhewed as ready a compliance with it; being he not only, in order to it, preſented them with a Prayer, but oblig'd them, when they prayed, to the *ſaying* or reciting of it; neither can we think, but that, agreeably to St *John's* and the *Hebrew Maſters* practice, he intended his own as a ſet Form, and which accordingly ſhould be made uſe of in thoſe very terms wherein he had delivered it.

I deny not indeed that ſeveral objections have been made againſt this, (as what is there which the prejudices of men will not find out exceptions againſt?) But as I no way doubt that the prime ground of all thoſe exceptions againſt the Lords Prayer was its being the *warrant* and *original pattern of all ſet Liturgies in the Chriſtian Church*, as the late *King* [f] did long ſince obſerve; ſo their other exceptions have been ſo fully anſwered by one [t] of our own Nation, that I ſhall refer my Reader to him for his farther ſatisfaction in it. It ſhall ſuffice me to take notice of their alledging, that what we affirm to have been ſo injoin'd, is not found to have been practis'd by thoſe very Apoſtles to whom it was delivered, nor yet it may be by thoſe Chriſtians who immediately ſucceeded them. What truth there is in this allegation ſhall then be examin'd, when I come to ſhew of what Antiquity the uſe of the Lords Prayer is in the Chriſtian Church: At preſent I ſhall admit of what they alledge as true, but withal oppoſe my ſelf againſt it as no way prejudicial to the thing affirm'd. And the reaſon of my ſo doing, is firſt, becauſe the command of our Saviour for the uſe of it is, and ought to be, of more force with us, than any probabilities whatſoever, that it was not uſed by the Apoſtles. For if the Authority of our Saviour be paramount to that of his Apoſtles, as it muſt be allowed to be, becauſe the Fountain of the other; how much more may we ſuppoſe the known and avowed Authority of our Saviour to be paramount to any probabilities we have concerning the contrary Authority of the Apoſtles, which is all we have in the preſent caſe? For neither do the Objectors affirm that the Apoſtles either forbad, or did not make uſe of the preſent Prayer, but only that it doth not appear by the New Teſtament that they did, which is but a probable Argument of their not uſing of it. I ſay ſecondly, that as the ſilence of the New Teſtament, as to the Apoſtles uſe of the Lords Prayer is but a probable Argument of their not uſing of it, ſo it is far leſs probable than the grounds we have to believe that it was uſed by them, if we conſider only the former command concerning it. For as if it were preſcribed by our Saviour under the notion of a ſet Form, there is no doubt it was ſo uſed by the Apoſtles, whatever ſilence there may be in the New Teſtament concerning it; So that it was ſo preſcribed by him, and accordingly us'd by them, is at leaſt more probable, than their not uſing it can be ſuppos'd to be from the ſilence of the New Teſtament concerning it: Becauſe for the former of theſe we have the letter of the Text, and other ſuch poſitive proofs, for the latter only a negative one. For though a negative Argument be not without its force, yet not where it is confronted by poſitive ones; becauſe theſe tend directly and immediately to the eſtabliſhing of the thing in queſtion, the other indirectly, and by

[f] Sacred Medit. c. 16.
[t] *Th. Long's* Excercitation concerning the Lords Prayer.

by the mediation of ſeveral things, which muſt be ſuppoſed to give it force. For neither can the ſilence of any Author concerning this or that particular, be of force to ſhew it never was, any farther than it may appear that he could not be ignorant of it, or if he were not, that he was under an obligation to take notice of it, whether by the momentouſneſs of the thing it ſelf, or the neceſſity of that Argument which he propos'd to himſelf to handle. For, if either of theſe were wanting, he might well enough omit the mention of it, what evidence ſoever there was concerning the being of it. I ſay thirdly, that though the Writers of the New Teſtament could not be ignorant of the uſages of the Apoſtles, and therefore neither of their uſe of the Lords Prayer in the publick Aſſemblies, if it were really uſed by them; yet were they under no obligation to mention it, either from the momentouſneſs of the thing it ſelf, or the nature of thoſe Arguments which they propos'd to themſelves to handle. For what need could there be of their taking notice of the Apoſtles uſe of the Lords Prayer, when it was not only known to thoſe, to whom they immediately wrote, what their practice was, but they themſelves had moreover acquainted the World with our Saviours injunction of it, and thereby made it unneceſſary to add any farther Arguments for it? For if our Saviours Injunction was enough, as no doubt it was, the uſage of the Apoſtles was unneceſſary to be mentioned, and they therefore, who tranſmitted their acts unto the World, under no obligation *ſo far* to make any particular remarks concerning it. Otherwiſe why ſhould not the ſame perſons, eſpecially entreating ſo often as they did concerning the baptizing of Jews and Heathen, have ſometime or other taken notice of their being baptized by the Diſciples *in the name of the Father, and the Son, and the Holy Ghoſt*, according as our Saviour [u] had expreſly injoin'd them? Which yet they are ſo far from doing, that they generally expreſs it by baptizing *only* into the *name of Chriſt*; not (without doubt) that the Diſciples omitted the mention of the other two perſons (for who can think they would have departed ſo far from the Injunction of their Maſter?) but that they preſum'd thoſe two perſons would be underſtood from the account which they themſelves had given of our Saviour's Command for baptizing in the name of each of them. If therefore there was any obligation upon the Writers of the New Teſtament to take notice of the Apoſtles uſe of the Lord's Prayer, it muſt ariſe from the neceſſity of thoſe Arguments which they propos'd to handle, which yet there is far leſs reaſon to affirm. For where ever, after the ſtory of the Goſpels, do they take notice of the Lords Prayer at all, or ſet themſelves to explain or recommend it in any ſort, which would have been one proper ſeaſon for the mention of the uſage of it? Nay where ever do they make any mention of the Form of their publick ſervice, which may ſeem to have been another ſeaſon for it, and indeed the only one beſide that I can imagine? On the contrary, as they are perfectly ſilent as to the former, ſo they are as ſilent as to any particular deſcription of the latter, and may therefore be preſum'd to have been under no obligation at all of taking notice of the uſe of the Lord's Prayer, how frequent or notorious ſoever we ſhould ſuppoſe it to have been.

[u] Mat. 28. 19.

III. I have dwelt ſomewhat long upon my Anſwer to the former exception, not ſo much for any great difficulty there is in the exception it ſelf,

ſelf, but becauſe I conceive it will not a little ſtrengthen what I am now going to offer toward the ſhewing this Prayer to have been us'd from the beginning in the Chriſtian Church, which is the next thing to be demonſtrated by us. For ſuppoſing (as I now may, becauſe I have already evinc'd it) that our *Saviour's Injunction* for the uſe of it is a more probable proof of its having been uſed from the beginning, than the *ſilence* of the *New Teſtament* concerning it, is of the omiſſion of it, and it will follow at leaſt from thence, that it is much more probable that it was ſo us'd, than it can be ſuppos'd to be, that it was not; Becauſe all that is, or can be ſaid to ſhew, that it was not us'd from the beginning, is the ſilence of the New Teſtament concerning it. Again, ſuppoſing alſo, becauſe that hath in like manner had its proof, that the Writers of the New Teſtament were under no obligation to take notice of that uſage, ſuppoſing it to have been really ſuch, and it will alſo follow from thence, not only that we ought not to expect any ſtrict proofs from them, but that there may be place for proofs of a lower nature, yea that ſuch proofs as thoſe ought to be look'd upon as no contemptible ones; Partly, becauſe (as was but now ſaid) thoſe Writers were under no obligation to furniſh ſtricter ones, and partly becauſe the reaſons we have to believe the Injunction of that Prayer by Chriſt may well be thought to ſupply the defects of the other proofs: An Injunction of Chriſt, ſo far forth as it may appear, being, as to the Apoſtles, a ſufficient proof of a conformable practice, becauſe there can be no doubt of their yielding obedience to it. It will be no leſs reaſonable to affirm thirdly, upon the ſcore of the former ſuppoſals, that there may be place alſo for thoſe proofs, which are borrowed, either from the uſances, or teſtimonies of ſuch of the following Ages, as may be preſum'd to have been acquainted with the practice of the Apoſtles. For though proofs, which are ſo far remov'd, are not eaſily to be admitted, where the thing to be proved by them hath no countenance at all from the Scriptures, becauſe it is not eaſy to conceive, but that if ſuch a thing really were, there would be ſome footſteps of it there; Yet the like is not to be ſaid where the thing to be prov'd hath any countenance from Scripture, and particularly from the Injunctions of our Saviour: The Injunction of our Saviour, as hath been more than once ſaid, being, as to his Apoſtles, a ſufficient proof of a conformable practice, and therefore much more lending Force to ſuch ſubſequent proofs, as ſhall be found to agree with it. All therefore that will concern us to enquire upon this head, is whether the Scriptures will afford us any proof of this ſuppoſed practice of the Apoſtles, and what concurrent proofs there are in the either uſances or teſtimonies of ſuch of the following Ages, as may be ſuppoſed to have been acquainted with it.

[x] Vindic. of the Lords Prayer, pag. 89.

[y] 1 Pet. 1. 17.

The Learned *Meric Caſaubon* [x], where he inſiſts upon the former of theſe, ſeems to himſelf to have found no improbable proof of this uſance in thoſe words of S[t] *Peter* [y]. *And if ye call on the Father*, or as he renders it, call upon *him* as Father, *who, without reſpect of perſons, judgeth according to every mans work, paſs the time of your ſojourning here in fear.* I meddle not at preſent with that Allegation of his, becauſe, what grounds ſoever there may be for that conjecture, yet they are not ſo clear to common underſtandings. Inſtead of that I ſhall inſiſt upon a paſſage of our Saviour, which the more I conſider of, the more am I confirmed in my belief of its being a proof of this Prayer having been uſed

uſed by his Diſciples. *And, when ye ſtand praying, forgive* [z], *if ye have ought againſt any, that your father alſo which is in heaven may forgive you your treſpaſſes.* That which induceth me ſo to think is firſt, this Speech of his being uttered after [a] he had caſt the Buyers and Sellers out of the Temple, and ſo not only long after the delivery of this Prayer in the Mount, but after that ſecond delivery of it, which is mentioned by S[t] *Luke* [b], as appears from the ſame S[t] *Luke*'s recording that fact of his *ſeveral Chapters* [c] after it. By which obſervation thus much at leaſt may be gain'd, that the words I am now upon, if all other things anſwer, may paſs for an alluſion to the Diſciples uſe of the Lord's Prayer, becauſe ſpoken long after the firſt and ſecond delivery of it. All therefore that will be farther requiſite to ſhew is, that thoſe words of our Saviour are an alluſion to his own Prayer, and the Diſciples uſe of it, which yet will not be difficult to do; Partly, becauſe there is mention there both of the beginning of this Prayer, *Our Father which art in Heaven*, and of one of the principal Petitions of it, even *forgive us our treſpaſſes*; and partly, becauſe he ſuppoſeth his Diſciples when they prayed, to ask that particular Petition of their *Father which is in Heaven*, yea to ask it of him upon *condition of their own forgiveneſs of others*, as the ſame Prayer doth expreſly direct: That, as it is not obſcurely inſinuated by his prompting them to *forgive, if they had ought againſt any*, becauſe the moſt forcible reaſon he could give of that duty which he exhorted them to, ſo the rather to be believ'd, becauſe it is expreſly inſerted in that Prayer, which he had before taught them, and by which they were at leaſt to frame their own. All which things whoſoever ſhall conſider, and compare with that Injunction of the Lords Prayer which S[t] *Luke* preſents us with, will I doubt not look upon this paſſage as a probable proof of the Diſciples uſe of it. For when we find our Saviour, on the one hand, injoining *when ye pray, ſay, Our Father*, and, on the other hand, thoſe, to whom he ſaid ſo, ſuppoſed, even by our Saviour himſelf, to uſe the ſame *compellation* when they pray'd, and one of the moſt ſignal of its *Petitions*; what can be more reaſonable than to think, that they us'd the whole and every part of it, and in thoſe terms alſo wherein it was delivered by him? Sure I am, there can be nothing more agreeable to the deſign of our Saviours Diſcourſe, as will appear by this following Paraphraſe of it. I have told you before, that *what things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them.* And I know nothing to hinder it, but the evilneſs of your own hearts, and particularly your want of Charity to others. But therefore I muſt alſo admoniſh you to remove that, as well as the ſin of infidelity, and accordingly, when you ſet your ſelves to pray, to forgive your Brother, if you have ought againſt him; becauſe, as I have oblig'd you, when you pray, to ſay *Our Father, &c.* ſo I have there particularly directed you to pray *forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us:* Which therefore if ye have not a charity correſpondent to, you ſhall not only not be forgiven by God, but incline him by your own Prayers to the denial of it.

From the Scriptures of the New Teſtament, paſs we to the proofs of the following Ages, and by which we ſhall not only be able to carry on the ſtory of this uſance, but form a probable Argument from thence of its having been the practice of the Apoſtles themſelves. Of this nature I reckon a ſaying of *Lucian*, and who is not only conſiderable for his Antiquity,

[z] Mark 11. 25.
[a] —— 15.
[b] Luke 11. 2.
[c] Luke 19. 45.

Antiquity, as who flourish'd in the time of that *Trajan*, to whose Reign St. *John* the Apostle did reach, but also for his being no Proselyte of our Religion, and whose knowledge therefore of this usance will make it so much the more notorious. Thus therefore he, after many other reproaches wherewith the Interlocutors of his *Philopatris* endeavour to load Christianity, brings in one of them saying to the other, *Let these* [d] *alone, beginning the Prayer from* the word *Father, and adding in the close of it the song of many names.* For as, considering the drift of that *Dialogue*, we cannot well think any other than some Christian Prayer to be understood, so neither considering what he here saith concerning the beginning and the close of it, than that he meant that of our Lord and Saviour: That as it begins with *Father*, so concluding with a *doxology of many names*, whether thereby be meant that of *for thine is the Kingdom, the power, and the glory*, as Mr *Gregory* [e] hath interpreted it, or the known doxology to the Trinity, and wherewith we find it to have been sometime [f] clos'd. To that of *Lucian* subjoin we a passage of *Irenæus*, an Author of great esteem and no less Antiquity, as who flourished in the Reign of *Antoninus* the *Philosopher*, and *Antoninus Verus*, and who affirms himself [g] to have seen and heard that *Polycarp* who was a Disciple of St *John*. *Wherefore also*, saith he [h], *The Lord hath taught us in Prayer to say, And forgive us our Debts, even because he is our Father whose Debtors we were, having transgressed his Commandments.* Words which though in themselves not so clear and full for that purpose for which they are alledged, yet will be thought of force enough to evince it, if we can make it appear to have been that Father's Belief, that Christ enjoin'd upon us the use of that Prayer, which is here alluded to by him. For neither can he be thought to look upon that Prayer as enjoin'd, but he must also be thought to have used it himself, yea that he believ'd it to have been so by those Apostles to whom it was delivered. That belief of his therefore is the thing, which we are to evidence from thence, and which the comparing of these words of his with the Injunction in St *Luke* will sufficiently demonstrate. For when, agreeably to our Saviours Injunction of saying, *Our Father, &c.* he affirms, that our Saviour taught us to say a particular Petition of it; when he not only repeats the very words of the Petition he referreth to, but also with that Particle *and*, wherewith it is connected to the other; what can be more reasonable than to think that his meaning was, that the Prayer it self was enjoin'd upon us, as well as the subject matter of it? For beside that the word *say*, both in the *Evangelist* and *Irenæus*, cannot be so fairly interpreted of any other, than the reciting of those very words before which it is premis'd, and therefore not without very good reason to be drawn to another sense; there is this farther to hinder it, as to this particular passage, even that those words, to which it is premis'd, are delivered under the same Form wherein they stand in the Prayer it self, and with that Particle which connects them to the other Petitions of it. Of which expression of *Irenæus* what more probable account can be given, than that he intended to say that Christ taught them to pray those very words of his, as well as to the same sense and effect? Because those words as they are phras'd *and forgive us our debts*, agree not otherwise to the foregoing ones of *Irenæus*, than as they may be supposed to recite the very words themselves, and consequently oblige us by the Doctrine of Christ to the using of them.

But

[d] ὥστε ἔασον τούτους, τὴν εὐχὴν ἀπὸ πατρὸς ἀρξάμενος, καὶ τὴν πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθείς. Lucian. in Philopatr.

[e] *Not. & Obs. in loca aliquot Script. c. 38.*

[f] *Vid. Ambros. li. 6. de Sacram. cap. ult.*

[g] *Epist. ad Florin. citat. ab Euseb. Eccl. Hist. l. 5. c. 20.*

[h] *Irenæ. adv. hæres. l. 5. c. 17. Quapropter & in oratione dicere nos docuit, Et remitte nobis debita nostra, utiq; quoniam hic est Pater noster, cujus eramus debitores, transgressi ejus præceptum.*

But of all the proofs which Antiquity affords us of the use of this Prayer in the Christian Church, yea up to the times of the Apostles, there is certainly none more full and cogent, than that which I am now to subjoin, even the Declaration of *Tertullian* [i] concerning it. For after that *that* Father had said, that *the Religion of this Prayer being ordain'd by God, and animated by his breath, even then when it proceeded out of his divine mouth, ascendeth by its own priviledge into Heaven, commending unto the Father what things the Son had taught*, he subjoineth thereupon, *Yet because the Lord, who both foreseeth and provideth for human necessities, did after this Prayer of his, and apart from it, say*, Ask and ye shall receive, *and there are things to be ask'd according to every mans particular circumstances*, therefore *the prescribed and ordinary Prayer being premis'd as the foundation, there is leave to superstruct upon it such occasional Petitions as our external circumstances shall suggest.* What force there is in this testimony of *Tertullian* is not difficult to discern, but I shall however, for the importance of the thing in question, endeavour to add farther light to it: Offering first of all to consideration, his affirming the Religion of this Prayer to have been *ordained by God*, or rather by his Son; his representing it as a Prayer *prescribed by the Christian Law* (for so I translate the word *legitima*, as that too not only from the force of the word it self, but from what he adds concerning the right of offering up other Prayers beside that, and of which there could have been no question at all, if that Prayer had not been it self prescribed) in fine, his making that Prayer the *foundation* of all the rest, and upon which they ought to be *superstructed*. For this shews that *Father* to have look'd upon it as prescribed by Christ as a Form, and consequently to have thought also that it was made use of by his Apostles, and all other his obedient Servants. I observe secondly, that as *Tertullian* represents this Prayer as *prescribed*, so he represents it also as an *ordinary* one, that is to say, as I should think, as a Prayer of general and constant use, and accordingly so used by those at least of his own time: That, as it is the most easy and natural interpretation of the word *ordinary*, so standing yet more confirm'd by his intimating it to be so far prescrib'd, that there could be no place for other Prayers, where that did not precede. For neither can we think, but that, if the practice of the Church had been any way dissonant to it, so severe a man as *Tertullian* would, upon this occasion, have remark'd and censur'd it, as we find him apt enough to do even in matters of far less consequence. It is to be observed thirdly, that as the Testimony of *Tertullian* is expres and clear for the ordinary use of this Prayer in that Age wherein he liv'd, so it is no improbable Argument of its having been of greater Antiquity, and so not far remov'd from an Apostolical one: As will appear if we consider in what Age that Author flourish'd, and the distance thereof from that of the Apostles. For *Tertullian* flourishing in the year of our Lord 200, and so not above 100 years after the death of S[t] *John*, which was the end of the Apostolical Age; it will follow by this testimony of his, that within that space of time the use of the Lords Prayer was ordinary in the Church. Which, if it do not evince it to have been of Apostolical Antiquity, yet will shew it to have been very near it, in as much as what was then of ordinary use, cannot be presum'd to have been without some footsteps at least in the foregoing times, and so not far remov'd even from the Apostolical ones: Things

[i] *Ab ipso igitur ordinata religio Orationis, & de spiritu ipsius, jam tunc cum ex ore divino ferretur, animata suo privilegio ascendit in cœlum commendans patri quæ filius docuit. Quoniam tamen Dominus prospector humanarum necessitatum, secundum post traditam orandi disciplinam, Petite, inquit, & accipietis; & sunt quæ petantur pro circumstantia cujusq; præmissâ legitima & ordinaria oratione, quasi fundamento, accidentium jus est deficiorum, jus est superstruendi extrinsecus petitiones.* De Oratione, c. 9.

of general uſe becoming not ſuch all of a ſudden, and therefore of neceſſity pointing us to a higher original of them. It is to be obſerved laſtly, that though the teſtimony of *Tertullian* might have been rendred queſtionable by the either ſilence, or leſs clearneſs of former Writers, if they had had the ſame, or as weighty an occaſion to ſpeak of the ſubject matter of it; Yet the like is not to be ſaid againſt it, if they had not the ſame, or as weighty an occaſion to deliver their opinion concerning it. Which that they had not, is evident from hence, that none of them before himſelf entreated *de induſtriâ* concerning the Lord's Prayer, or at leaſt none of thoſe who are come unto our hands, which is all one in the preſent caſe. Now as if none before him did ever ſo entreat of the Lords Prayer, neither could any of them be expected to deliver themſelves with the ſame clearneſs concerning its being injoined as a Form, or the Churches uſe of it as ſuch; ſo we are by no means therefore to detract from the teſtimony of *Tertullian* for their either ſilence, or leſs clearneſs. On the contrary, that teſtimony of his may be thought to add not a little force to thoſe indications we have of it in the other. For in as much as one who was ſo near to them, where he wrote *de induſtriâ* concerning the Lord's Prayer, did ſo clearly aſſert its being both enjoined and uſed as a Form; it is not improbable from that aſſertion of his, and the indications they themſelves have given of it, that the other look'd upon it as ſuch, and would accordingly have delivered it with the ſame clearneſs that *Tertullian* did, if they had had the like incentment to it.

IV. Having thus ſhewn what Authority there is for the uſe of the Lord's Prayer, as well from the practice of the Church, as from the Injunction of him who was the Author of it, my propoſed method obligeth me to enquire *what place it leaveth to other Prayers, or to us for the preſenting of them.* The ground of which queſtion is not, as ſome have vainly deem'd, our Saviour's commanding when we pray to ſay, *Our Father*, (for that doth not ſo much exclude other Prayers, as enjoin the uſe of this) but the perfection that muſt be acknowledged to be in it. And certainly were we under a neceſſity to keep our ſelves to thoſe generalities, to which the Prayer of our Lord confines it ſelf, that queſtion would not admit of a ſatisfactory anſwer, and we ſhould not only find our ſelves oblig'd to the uſe of the Lord's Prayer, but to the uſe of no other beſide it. For by adding to it the like Prayers of our own, we ſhould but detract from its worth, becauſe intimating thereby the inſufficiency thereof. But as it is no prejudice to the perfection of that, to add thereto more particular Petitions, becauſe the Lord's Prayer pretends not to deſcend to thoſe; ſo I ſhall ſhew both from Scripture and reaſon the Authority there is for ſuch Petitions, as are more ſutable to our particular concerns. I alledge for the former of theſe our Saviours obliging his Diſciples, even after the delivery of this Prayer, to *ask* that they might *have* [k], yea to ask (for ſo our Saviour doth afterwards [l] interpret himſelf) *the gift of the holy Spirit*, and which though included in the Petitions of the Lord's Prayer, yet hath no particular mention there; His obliging the Jewiſh Women after that, in conſideration of what he had foretold concerning the deſtruction of *Jeruſalem*, to pray in particular that their *flight* from it *might not be* [m] *in the Winter, or on the Sabbath*, as all of them, who ſhould live to thoſe times, that they ſhould *watch and pray always*, that they *might be accounted worthy to*

[k] Luke 11. 9.
[l] —— 13.
[m] Mat. 24. 20.

eſcape

eſcape all thoſe things that ſhould come to paſs [n], *and to ſtand before the Son of man.* For theſe and other the like Injunctions ſhew plainly, that there is place for ſuch Petitions as are more agreeable to our particular circumſtances, and therefore alſo for other Prayers beſides our Saviours. Agreeable hereto is both the practice and precept of his Apoſtles, that we may not any longer doubt of the place there is for other Prayers. For we find even them, when they met to chuſe an Apoſtle in the ſtead of *Judas*, praying God to *ſhew which he himſelf had choſen* of thoſe *two* [o] whom they had nominated, as, after that, when they had been convented and threatned by the Rulers of the Jews, praying unto God in like manner, that he would *behold* thoſe Rulers *threatnings* [p], *and grant unto them notwithſtanding to ſpeak his word with all boldneſs.* In fine, thus we find S[t] *Paul* (that I may not any longer inſiſt upon a thing ſo plain) making frequent mention of the particular Prayers he put up for thoſe whom he wrote to, as on the other ſide obliging them to pray as particularly for himſelf, and other his fellow Labourers, for all men whatſoever, and in ſpecial for Kings; in ſhort for all thoſe particular boons which he ſuppoſed to be moſt ſutable to the exigency of their conditions or his own. There being therefore no doubt, as to the *Scripture*, of the either lawfulneſs or neceſſity of more particular Petitions, than the Lords Prayer prompts us to preſent, enquire we in the next place what ground there is for them from *reaſon*, and ſo much the rather, becauſe, how lawful ſoever they may be in themſelves, yet if they be repreſented upon ill grounds, (as they are likely enough to be) they may be both irrational and impious. For ſuch no doubt it would be to repreſent them with a deſign of giving God a more exact information of our neceſſities, or the means by which they may be ſupplied: This, as hath been elſewhere [q] obſerv'd, being rather to defame, than honour him, becauſe derogatory to that infinite knowledge wherewith he is endu'd. But as therefore we are to avoid the preſenting any particular requeſts upon that ſcore, as which is the way rather to ruine than to procure the acceptation of them; ſo the ground of all Prayers, in reſpect of God, being to acknowledge our dependance upon him, the ground of more particular ones muſt conſequently be, the giving him ſo much the fuller acknowledgment of that dependance, and to which indeed they do ſignally miniſter. For thus, for inſtance, though he who begs of God all things neceſſary for his body, doth by that Prayer of his declare his dependance upon him as to each particular one, yet doth he not do it with that fulneſs, wherewith that man acknowledgeth it, who proceeds, as occaſion offers, to the mention of particular ones: Becauſe though every general Petition include in it all the particulars of the ſame kind, yet it doth it after a rude and imperfect manner, and by which therefore the mind of man can neither attain a due knowledge of thoſe ſeveral particulars which it begs, nor conſequently make ſo full an acknowledgment of its own dependance upon God for them. Not leſs ground is there from reaſon as to a particular mention of ſome of thoſe perſons for whom we are bound to pray, as well as of thoſe bleſſings we are taught to ask, either for our ſelves or them. For the principal ground of praying for other men being that whether love, or eſteem, or gratitude, which is owing by us to them; where we are under a more particular obligation to either of theſe, there conſequently we muſt be equally oblig'd to be as particular

[n] Luke 21. 36.

[o] Act. 1. 24.

[p] —— 4. 29.

[q] Diſc. 2. of the Introd.

in imploring the mercy of God on their behalf. From all which as it appears that there is place for ſuch Petitions as are ſuted to our particular circumſtances; ſo that the uſe of the Lord's Prayer doth not therefore ſuperſede the preſenting of them, becauſe confining it ſelf to general ones. Only as thoſe general ones are no doubt the rule of all particulars, becauſe containing all particulars in them; ſo it is not the leaſt deſign of the enſuing Treatiſe to teach men how to deduce thoſe particulars from them, and accordingly preſent God not with *other*, or *contrary* Petitions, but with the *ſame* that are here ſuggeſted, only accommodated to their particular concerns.

V. There being therefore (as hath been ſhewn at large) place for other Prayers beſide this, according to mens particular circumſtances, enquire we in the next place (becauſe the Adverſaries of our Church will have it ſo) whether there be not *place* alſo *for the digeſting them into the like ſet Forms of Prayer*, or rather *whether this Prayer of our Lord doth not give ſufficient Authority to them, and particularly to ſuch ſet Forms of Prayer, as are fram'd by publick Authority for the ſervice of the publick Aſſemblies.* In order whereunto I will enquire *firſt*, whether this Prayer do not give ſufficient warrant to the uſe of ſet Forms of Prayer, and *ſecondly*, if it do, whether it do not alſo give the Church the like Authority to frame ſuch ſet Forms of Prayer for the publick Aſſemblies, and impoſe the uſe of them upon the reſpective members of it.

1. The ground of the former of theſe, is that difference which ſeems to be between the matter of the Lord's Prayer, and that of thoſe which we ſuperadd to it. For though, if the matter of our own Prayers might be equally digeſted into ſet Forms, no doubt at all could be made of the warrantableneſs of the uſe of them upon the Authority of our Saviours both example and preſcription; yet the like is not to be ſaid, if the matter of our own Prayers will not equally bear it, and which the account I have before given of it may ſeem to perſwade. For whereas the matter of the Lords Prayer is only general Petitions, and which by reaſon of the invariableneſs thereof may well be digeſted into a ſet Form of words; the matter of our own Prayers, on the other ſide, is ſuch Petitions eſpecially as are more agreeable to our particular circumſtances, and which, becauſe of a more variable nature, may well be thought to give the like variety to thoſe Petitions, which are to be fram'd after their example. If therefore we will ſhew the warrantableneſs of other ſet Forms of Prayer upon the ſcore of that of our Saviour, that diſparity which ſeems to be between the matter of them muſt of neceſſity be remov'd, and which therefore I ſhall ſet my ſelf to the doing of.

But here again we muſt premiſe a diſtinction, and which, if well attended to, will ſerve as a clue to lead us out of all this difficulty. For thoſe particular circumſtances whereof I ſpeak, and which I but now affirm'd to be the grounds of men's particular Prayers, are either *ſtanding and ordinary*, or *contingent and extraordinary*. If queſtion be made concerning the latter of theſe, ſo I readily grant that no ſet Form of Prayer can make proviſions for them by reaſon of the uncertainty thereof: But I muſt ſay withal, that as no Aſſerter of ſet Forms did ever affirm they could, ſo our own Church, notwithſtanding its Liturgy, doth, as occaſion invites, direct the compoſing of ſuch Forms of Prayer as may be more agreeable to them. But as it is one thing to

ſay,

ſay, that no ſet Form of Prayer can provide for ſuch circumſtances as are contingent and extraordinary, and another, that no ſet Form can provide for ſtanding and ordinary ones; ſo no doubt at all can be made but that ſet Forms may provide for the latter of theſe, as well as for more general concerns. If therefore there be any thing to impeach the credit of ſet Forms, it muſt be either that the main of mens particular circumſtances are not ſtanding and ordinary, or if they be, yet that it is not enough to provide for thoſe.

Now that the main of mens particular circumſtances are ſtanding and ordinary, and for which conſequently proviſion may be made by a ſet Form of Prayer, will appear if we conſider them, either ſingly or collectively, in their own proper perſons, or as they are combin'd into a Church or Nation. If we conſider men ſingly and in their own proper perſons, ſo the main of their particular circumſtances will be found to be ſtanding and ordinary, becauſe determin'd for the main by that which is of as uniform a nature, even their proper inclinations, or that courſe of life which they purſue. I inſtance firſt for the proof hereof in mens particular errors, and which it muſt be confeſs'd they are under as particular an obligation to pray againſt, or beg of God the pardon of. For though thoſe may be ſometime varied by unuſual accidents and temptations, and conſequently may make it ſo much the more difficult to provide a ſet Form to ſuit them; yet in as much as they are generally fram'd by mens proper inclinations, or that courſe of life which they purſue, they will be found for the moſt part to be of one uniform tenour, and which therefore a ſet Form of Prayer may furniſh ſutable expreſſions to beg the averting of, or God's pardon and forgiveneſs of them. In like manner, though there may ariſe, as to our temporal welfare, ſome extraordinary accidents, which may either promote or obſtruct it, yet in as much as we generally purſue it by ſome uniform courſe of life, and wherein therefore we ſhall for the moſt part meet with the ſame furtherances or hinderances, it will not be difficult for us to foreſee what thoſe furtherances or hinderances may be, and accordingly, ſo far as may be expedient, to provide our ſelves of ſuch a ſet Form, as may beg the granting of the one, or the preventing or removal of the other. This therefore being the caſe of particular men and their circumſtances, and ſo admitting of a proviſion by a ſet Form of Prayer, let us again conſider the ſame men, as embodied into a Church or Nation, and for which we know our own Church to have thought it no improbable courſe to provide by a Form of the like nature. What other exceptions have been made againſt it is not my buſineſs to enquire, neither would it be worth the while after the labours of the Judicious *Hooker*, whoſe ſolid defence thereof hath continued unanſwer'd to this day. It may ſuffice me to make it appear, that it hath not pretended without reaſon to provide for the particular circumſtances thereof, and of the ſeveral Congregations in it. For ſo I ſhall at the ſame time ſhew, that the neceſſities of ſo great a body as a Church or Nation may be provided for by a ſet Form, which is that I am at preſent to demonſtrate. Now there are two things which are requiſite to be prov'd, in order to the evincing of the Concluſion that is now before us; firſt, that our *Liturgy* provides ſufficiently for the particular circumſtances of the Church conſidered in the groſs, and as it is a Society or Body; ſecondly, that it provides as much for the particular

lar circumſtances of the reſpective members of it, as can be thought to be requiſite in the publick Offices of the Church. As to the former of theſe much need not to be ſaid, becauſe of the particular Prayers it makes for all States and Orders of men in the Church, and of which the *Litany* it ſelf is an abundant evidence. For making ſuch a particular enumeration of the ſeveral Orders and States of men in the Church, and putting up ſuch pithy and apt ſupplications for them, it muſt of neceſſity be thought to have provided ſo far for the neceſſities of the Church in its more publick and general capacity. If there be any doubt of the ſufficiency of its proviſion, it muſt be as to the proviſion it makes for the particular circumſtances of the ſeveral members of it, ſo far as can be thought requiſite in the publick Offices of the Church, which yet upon due conſideration will eaſily vaniſh. As will appear, if we reflect upon the ſins of thoſe members, and which, if any thing, may ſeem to require a particular confeſſion of, and as particular a deprecation againſt. For conſidering how impoſſible it is for him, who is the mouth of the Congregation, to know the particular errors of the ſeveral members of it, or to make an enumeration of them, though he could; conſidering farther how apt men are, even in the confeſſion of ſin, to favour their own party, and ſo preſent God with a confeſſion of other men ſins, rather than of their own; conſidering laſtly, how apt men are either to miſinterpret, or miſcal the actions of thoſe who differ from them, and, conſequently thereto, to preſent the Congregation rather with a Libel againſt a part of it, than with a Confeſſion that is ſutable to the whole; It cannot but be thought to be the moſt proper courſe to have ſuch a Confeſſion fram'd, as may ſeem not ſo much to particularize mens errors, as to lead them by fair hints to the acknowledgment of them themſelves. Becauſe as by this means a particular Confeſſion will be provided for, ſo without any of the other inconveniences thereof. I am yet more confirm'd in this opinion by the nature of publick Prayer, and which being no other than the agreeing[r] Votes and acknowledgments of thoſe that join in it, cannot better be provided for, than by ſo framing each part thereof, that all they, who join in them, may ſay *Amen* to them as to their own particulars. For if ſo, thoſe general hints, whereof I ſpake, will better ſerve the ends of publick Prayer, than a more particular enumeration of offences, becauſe the former, by reaſon of the generality thereof, may at the ſame time fit the mouths of all, and yet lead them to reflect upon, and acknowledge their particular offences. All therefore that will be farther requiſite to ſhew, is, that that *Liturgy*, whereof we ſpeak, hath offered men ſuch fair hints for the reflecting upon, and acknowledging the particular errors they have been guilty of. Which that it hath, will need no other proof, than its making the *ten Commandments*, and that ſhort Collect which is ſubjoin'd to each of them, a part of its Service. For thoſe Commandments containing in them the general heads of our obedience, or diſobedience, and moreover being drawn down to particulars by the known *Catechiſm* of our Church, and which all men whatſoever either are, or may be acquainted with; It cannot be, but that, whilſt men are thus prompted to a particular conſideration of them, they ſhould thereby be ſtirred up to as particular a reflection upon their own ſins, and conſequently to beſtow a particular *Lord have mercy* upon themſelves with regard to thoſe ſins, and the deſire of the divine grace

[r] Mat. 18. 19.

to

to preſerve them from them for the future, and incline them to the contrary vertues.

But becauſe it may be ſaid, that however ſet Forms of Prayer may provide for the *ſtanding and ordinary* circumſtances of ſingle perſons, and Churches, yet they are not affirmed by our ſelves to be of the like ſutableneſs to provide for *contingent and extraordinary* ones; and becauſe it may alſo be ſaid that we are under an obligation to provide for the latter, as well as the former, and ſo far forth a neceſſity of departing from thoſe ſet Forms whereof I ſpeak; I anſwer firſt, that though that be true, yet it makes nothing againſt thoſe by whom ſet Forms are recommended to the World: Becauſe they are ſo far from making ſet Forms to anſwer thoſe, that, as occaſion invites, they themſelves compoſe and recommend the uſe of others, which are more ſutable to thoſe extraordinary ones. I ſay ſecondly, that as the Champions of ſet Forms do not prejudge the uſe of others in contingent and extraordinary circumſtances, ſo nothing hinders, as to the thing it ſelf, but that men may make uſe of the latter as well as of the former, yea of the latter together with the former; Of the former ſo far as mens ſtanding and ordinary circumſtances do require, of the latter ſo far as they are invited to it by extraordinary ones. I ſay thirdly, that as there is no preſcription at all by our Church to mens private Prayers, and not the leaſt hindrance therefore, from it, as to their adding ſuch Petitions to their uſual ones, as emergent caſes ſeem to them to require; ſo it is the known and allowable practice of our Church, upon all publick and extraordinary occaſions, to provide ſutable Prayers for them, and ſo far therefore no fear at all of their being neglected by us. If there be any ſcruple as to this affair, it muſt be as to leſs publick ones, but which yet may ſeem to us to be worthy of our notice in thoſe reſpective places wherein we live. But as there want not even in our Liturgy [f] it ſelf *ſpecial* Forms of *Prayer* and *Thanksgiving*, and which may perhaps be very well adapted to thoſe circumſtances whereof we ſpeak; ſo the uſual Prayers before and after Sermon may ſupply greater defects than thoſe, without at all juſtling out the *Liturgy* of the Church.

[f] At the end of the Litany.

2. Such warrant there is from the Lord's Prayer for the uſe of other the like ſet Forms, even thoſe which are deſign'd for more particular circumſtances; it remains only, that I ſhew that it gives the Church the like Authority to frame ſuch ſet Forms for the publick Aſſemblies, and impoſe the uſe of them upon the reſpective members of it. But as there can be as little doubt of that, conſidering our Saviours preſcription of this, if it appear to be for the benefit of the Church; becauſe it is certain, that he delegated ſo much at leaſt of his own Authority to the Church, as might ſerve for the better edification of it: So, ſo much hath been ſaid of late days for the uſefulneſs of ſuch ſet Forms, that I ſhall forbear any formal proof of it. Inſtead of that I ſhall content my ſelf with the words of Mr *Calvin* [t], and which the many known miſadventures of thoſe, who would uſe no Prayers but thoſe of their own framing, will give ſufficient Authority to. *As touching the Form of Prayers and Ceremonies in the Church, I approve very much that it be ſet, and that it be not lawful for the Paſtors to recede from it in their function; as well to help the ſimplicity and unskilfulneſs of ſome, as that the conſent of all*

[t] *Quod ad formam precum & rituum Eccleſiaſticorum, valde probo ut certa illa exſtet, à qua Paſtoribus diſcedere in functione ſua non liceat, tam ut conſulatur quorundam ſimplicitati & imperitiæ, quàm ut certius ita conſtet omnium inter ſe Eccleſiarum conſenſus; poſtremo etiam ut obviam eatur deſultoriæ quorundam levitati, qui novationes quaſdam affectant.* Calv. Epiſt. ad Protect. Angl.

Churches

Churches among themſelves may thereby the more certainly appear; laſtly alſo, that a ſtop may be put to the deſultory lightneſs of ſome men, who are fond of certain novelties. So little conſideration was then had of that *gift of Prayer* which hath ſince been talk'd of, or the hindrance that a *Liturgy* might be to the exerciſe thereof; whether they thought that there was then no ſuch peculiar gift, or that they had learn'd from St *Paul*[u], that, whatſoever gift there might be of that nature, *the ſpirits of the Prophets* ought to be *ſubjected to the Prophets*, and to the common *edification* of the Church. For my part, as I could never yet ſee, why thoſe Abilities, which fit a man for the compoſing of Prayers, may not fit him alike for other ſervices in the Church, and accordingly, if ſo employ'd, hinder him from being *idle* and *unedifying*, which is the charitable cenſure that hath been put upon thoſe, who contented themſelves with the Churches Prayers; So can I as little ſee, why, if there be really any ſuch diſtinct gift, it may not be profitably employ'd, yea though the uſe of the *Liturgy* ſhould continue in force: Becauſe (as a Learned [x] man did long ſince obſerve) there may be place for the exerciſe thereof in compoſing, for other orders of men, ſuch Prayers and Thankſgivings, as may ſerve for the actuating of their private Devotions, upon all ordinary and extraordinary occurrences.

[u] 1 Cor. 14.32.

[x] Dr *Taylor*'s Apology for Authorized and ſet Forms of Liturgy.

AN

AN EXPLICATION OF THE LORDS PRAYER,

As it is a Part of and Interpreted

BY THE

CATECHISM OF THE CHURCH OF ENGLAND.

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Our Father which art in Heaven.

The CONTENTS.

Of the title of him to whom the Lords Prayer *is directed, and why it begins with that title. Enquiry next made who is intended by that title, which is ſhewn to be God, and God the Father. The conſiſtency of this laſt aſſertion with the Doctrine of the Trinity, and the right each perſon thereof hath to the Tribute of our Prayers. A more particular conſideration of the title it ſelf, and enquiry thereupon made, what is the meaning of thoſe appellations whereof it is made up, and what are the reaſons of our uſe of them. That we ought to underſtand by* Father, *him who is ſo by adoption and providence, as well as by adoption and grace, and evidence*

made of each of thoſe ſenſes of it, and of the reaſons of our uſe of it, which are ſhewn to be, on the part of God, to make an acknowledgment thereby of his Paternity, and our dependance upon it, and as to our ſelves, for an encouragement of our addreſſes. The explication of the word Father, *concluded with a more particular account of the Particle* Our, *which is added to it, and the reaſon of ſuperadding it to the other. What we ought to underſtand by the words* which art in Heaven, *and the reaſon of our uſe of them.*

IT being agreed upon, on the one hand, that that Prayer, which I am now to explain, was intended as a pattern to all Chriſtian ones; and it being as apparent, on the other, that it muſt therefore be as comprehenſive in its ſenſe, as it ſeems to be defective in words: it cannot but be thought a labour well beſtow'd, to inveſtigate the due ſenſe of every Particle thereof. That ſo men may as well know, how to model their own Prayers, as attain a general underſtanding of this. Till therefore from out thoſe many Learned men, wherewith the Church of *England* is ſtor'd, ſome one ſhall ariſe who is better qualified for it, I hope it will not be unacceptable to the World, that I attempt ſuch an Explication of it, and offer it, if not to the more knowing part thereof, yet at leaſt to the conſideration of thoſe, who cannot furniſh themſelves with an exacter one.

Now as that which comes firſt of all to be explain'd is the *title* of him to whom this Prayer is directed, ſo I know not what more can be done toward the unfolding of it, than to enquire,

I. Why it begins with the *title* of him, to whom it is directed?

II. Who it is, that is intended by that *title?*

III. What is the meaning of thoſe ſeveral appellations whereof that *title* is made up, and what are the reaſons of our uſe of them?

I. The ground of the firſt of theſe, is that apparent difference there is between the addreſſes which are made to men, and thoſe that are made to God. For though it be natural for men, when they ſpeak to one of their own frame, to call him by his name or title, yet is that either to let him know, that it is to him to whom they ſpeak, or to awaken him by the mention of his name to liſten more attentively to it; Neither the one, nor the other of which can be affirm'd of him, to whom (as I ſhall afterwards ſhew) this Prayer of our Saviour is directed; becauſe God is not of ſo ſcant a knowledge as not to know when we ſpeak to him, nor of ſo drowſy an attention, as to need to be awaken'd to it. But as therefore we can find nothing in God to oblige us to begin our Prayers to him with the mention of his name or title; ſo we muſt conſequently make the ground thereof to be the need we our ſelves ſtand in of it, and as it may be ſuppos'd to be an *item* to us, before whom we preſent our ſelves, and accordingly to carry our ſelves during our continuance in it. Which particular yet I ſhould not have been ſo forward to obſerve, were it not, I do not ſay for the groſneſs of the vulgar ſort, but becauſe of the aptneſs of us all to think of God as of our ſelves, and accordingly to converſe with him even in Prayer. By which means we may become guilty of a double error, becauſe diſhonouring God by thoſe very acts, which were intended for the worſhip of him.

II. That firſt query being thus diſpatch'd, paſs we to a ſecond, and which

which indeed is a more material one; that I mean which pretends to enquire, who it is that is intended in that title which is now under conſideration. Where firſt I ſhall ſhew that it is *God*, who is intended under it, and ſecondly, that it is no other than *God the Father.*

1. And here not to alledge for the former of theſe, the language of the Jews, and in which the title of *Our Father which is in Heaven*, is an uſual [a] *periphraſis* of God; nor yet, which is more material, the account which our Saviour gives us of it immediately before the delivery of this his Prayer, as that *that Father of ours*, which is in Heaven, *cauſeth his Sun to riſe, and* [b] *his rain to fall upon good and bad*, and that he *ſeeth our ſecret Prayers, and alms* [c], as well as *open* ones, which can be underſtood of no other than God; I will content my ſelf with that evidence which this Prayer of his will afford us, and almoſt every particular of it. For what *Father* can we be ſuppoſ'd to have *in Heaven* but *God*, from whom beſides him to draw our original, or promiſe our ſelves a paternal care? Whoſe *name* and *Kingdom* can we ſo abſolutely deſire the glorification of, whoſe *will* but his can be thought to prevail both in the upper and lower World? In fine, from whom, but him, can we be ſuppoſ'd to receive *forgiveneſs of ſins*, expect to be preſerved from *temptation*, or to be *delivered from the evil* of it? It being certain, that he, and he alone, doth whatſoever he wills [d] both in Heaven and Earth, and from whom alone therefore ſuch boons as theſe can be reaſonably either deſired, or expected. And yet, as certain as this may ſeem to be, and conſequently the neceſſity of directing ſuch like Petitions unto God, there have not wanted thoſe who would remit us for them to others, yea make this very Prayer of our Lord to be no improper addreſs unto them. Witneſs what we are told by the *Archbiſhop of St. Andrews* [e], and which, if it had been in a leſs ſerious buſineſs, would have miniſtred matter for diſport. "For when one *Stephen* "*Marſhall*, Prior of the *Black-Friars* at *Newcaſtle* in *England*, had in "a Sermon of his at *St. Andrews* in *Scotland*, taken the boldneſs to af- "firm that the *Pater noſter* ſhould be ſaid to God only, and not unto "the Saints, he was not only encountred by ſeveral Doctors of that "Univerſity and particularly by a bold and ignorant Friar whom they "ſet up to confute him, but a Convention of the Doctors indicted "thereupon, and wherein though, with ſeveral diſtinctions, the con- "trary was concluded upon. Though, as they did not agree upon their "diſtinctions, it was at length referred to a Provincial Synod, and "wherein it was carried by Voices that the *Pater noſter* might be ſaid "unto the Saints, though the Biſhops, and ſome others of judgment "would not ſuffer it to be enacted: They contenting themſelves to ſay "and teach (which was all they had the hardneſs to ſpeak out) that "the *Pater Noſter* ought to be ſaid to God, yet ſo that the Saints ought "alſo to be invocated, *and, I ſuppoſe, in the ſame Prayer.* I preſume they of *Rome* will not eaſily allow of ſuch aſſertions now, becauſe, though they have not it may be departed at all from their wonted tenets, yet Chriſtian Ears will hardly digeſt the putting up the Lords Prayer to any other than God; But that ſome of its prime Petitions, and particularly thoſe that beg for grace and pardon are allowed to this very day to their reſpective Saints, he, that ſhall peruſe ſome of our late Authors, and particularly Dr *Stillingfleet* [f], may eaſily ſatisfie himſelf. Only as there is nothing ſo bad which may not admit of a defence,

[a] *Cappell. in Mat. 6. 9.*

[b] —— 5. 45.

[c] —— 6. 4 — 6.

[d] Pſa. 135. 6.

[e] Hiſtory of the Church of *Scotl.* li. 2. p. 91, 92.

[f] Of the Idolatry practiſed in the Church of *Rome*, c. 2. p. 162. &c.

fence, or at leaſt of ſome colourable excuſe; ſo it is not to be deni'd, that the preſent Age hath found out certain diſtinctions to elude, if poſſible, the force of ſo criminal a charge. But as they, who ſhall more nearly conſider them, will find all thoſe diſtinctions to be vain, and to ſhew rather a willingneſs to ſhake off the charge, than a belief, even in themſelves, concerning the warrantableneſs of their practice; ſo I have elſewhere [g] conſidered all that is alledged by them, and ſhall therefore refer my Reader thither for his farther ſatisfaction in it. All I aim at at preſent, is to ſhew, even from this Prayer of our Lord, how inconſiſtent ſuch addreſſes as thoſe are with truly Chriſtian Prayers, and ſuch as we are now obliged to put up. For if all our Prayers are to be modelled by that which is now under conſideration, and more eſpecially, as to thoſe things which it particularly profeſſeth to direct, then are they all to be directed to our Father which is in Heaven, becauſe that, which ought to be their pattern, is ſo. Otherwiſe, we ſhall not pray after the ſame manner which Chriſt hath taught us, which yet I have before ſhewn we are obliged to, even by the expreſs command of the Author of it.

[g] Explicat. of the Decal. Command. 1. Part 7.

2. But becauſe in the Godhead there are no leſs than three perſons, and queſtion may therefore be made, whether this Prayer were directed to all thoſe, or if not, to which of them in particular; therefore to ſatisfie our ſelves yet farther as to the perſon here intended, we muſt make that alſo the matter of our enquiry, and addreſs our ſelves to the ſolution of it. On the one ſide it may ſeem, that the whole Trinity ought to be underſtood, becauſe as each perſon thereof is really God, and conſequently to be pray'd to, ſo this Prayer will hardly paſs for a perfect pattern unto ours, if it make not a ſutable proviſion for each of them. And to this I ſometime thought that of *Tertullian* might allude, where, explaining the word *Father*, he tells us [h] that *the Son is alſo invocated in the Father, becauſe that Son himſelf hath ſaid, that he and the Father were one.* But as I ſhall by and by ſhew, that that Authors words may have another ſenſe, and ſuch as doth more agree with our underſtanding the *Father* here ſpoken of to be no other than the firſt perſon in the Trinity; ſo there are many things that perſwade the ſo underſtanding of it, or rather oblige us to it. Of this nature I reckon firſt, and chiefly, our Saviour's repreſenting that *Father which is in Heaven*, as *his* Father as well as *ours*, yea doing ſo in that very Sermon [i], where this Prayer of his was firſt delivered, and where there is frequent mention of this particular title. For as we cannot reaſonably think, unleſs our Saviour had any where made a diſtinction, but that we are to underſtand all along one and the ſame perſon under the title of *our Father which is in Heaven*; ſo we can much leſs, after this allegation, think any other to be intended, than him who is the firſt perſon in the Trinity: Becauſe as it is certain, that he is his Father as to his divine nature, yea the only one; ſo we find the Son himſelf to own, that he had prepared him [k] a body, and, conſequently alſo, that the ſame perſon was the Father of his humane one. Not (as hath been elſewhere obſerv'd) but that the Holy Ghoſt alſo had an intereſt in this latter birth, and ſo in like manner in this paternity, but that he acted therein as the *power of the higheſt* [l], and ſo that paternity to be much more properly aſcribed to him, whoſe *power* and *ſpirit* he was. However, it is no where affirm'd, that our Saviour was the Father of himſelf, either as to his divine,

[h] *Tertull. de Oratione, c. 3. Item in patre filius invocatur. Ego enim, inquit, & pater unum ſumus.*

[i] Mat. 7. 21.

[k] Heb. 10. 5.

[l] Luke 1. 35.

vine, or humane nature, which yet muſt be affirmed here, if we make that *Father which is in Heaven* to be the whole undivided Trinity. It is to be obſerved ſecondly, that as our Saviour repreſented the Father here ſpoken of, as his Father as well as ours, and ſo gave a ſufficient proof of his underſtanding thereby no other than the firſt perſon in the Trinity; ſo we find the Apoſtles for the moſt part directing their Prayers to him, and ſo confirming yet farther that interpretation of it: Witneſs, (to omit others) thoſe teſtimonies which the ſingle Epiſtle to the *Epheſians* will furniſh us withal, and which may ſerve for a δεῖξις of the reſt. For there we find St *Paul* making mention of his own *bleſſing God and the Father* [m] *for his bleſſing them with all ſpiritual bleſſings in Chriſt*, of his *praying that the God* [n] *of our Lord Jeſus Chriſt, the Father of glory, would give unto them the ſpirit of wiſdom and revelation*, of his *bowing his knee to the Father* [o] *of our Lord Jeſus Chriſt*, as in fine (in agreement to his own practice) *admoniſhing* others in like manner to *give thanks always for all things unto God* [p] *and the Father, in the name of our Lord Jeſus Chriſt*. For though no doubt can be made even of his ſupplicating the Son alſo, as may appear from his wiſhing thoſe *Epheſians grace from the Lord Jeſus Chriſt* [q], as well as *from God and our Father*: yet as that title of *God and our Father*, is a farther argument of the ſame perſons being our and Chriſts Father, and, conſequently, of the reaſonableneſs of our underſtanding the firſt perſon of the Trinity to be the perſon deſign'd by *our Father which is in Heaven*; ſo the places before-mention'd make it evident, that the Prayers of the Apoſtles were for the moſt part directed to him, and conſequently make it yet more reaſonable to underſtand him to be the *Father*, to whom we are here prompted to addreſs our ſelves. I obſerve thirdly, that as the Apoſtles did for the moſt part direct their Prayers unto the *Father*, after the pattern of that Prayer which was enjoin'd upon them by our Saviour; ſo there may ſeem to have been a particular reaſon for it, in regard of that pre-eminence which is due unto the Father, as he is the Fountain and Root of the Deity, and the πρωτοτυπία πηγὴ of all our happineſs. For though the *Son* and the *Holy Ghoſt* partake alike of the divine nature, and conſequently have a right to the ſame adoration, yet in as much as it is the *Father* who communicates that divine nature to them both, this Prerogative cannot but be thought to belong to him, as not only never to be forgotten by us in our addreſſes, but to be ſo far *in ſpecial* remembred by us, as ſhall be found to be conſiſtent with the acknowledgment of the equal Divinity of the reſt. Which may very well be done, if, after an addreſs unto the Father, (and to whom (as I ſaid) it may moſt properly be directed as being the Fountain of the Deity, and the πρωτοτυπία πηγὴ of all our happineſs) we conclude all with a general Doxology to thoſe other perſons of the Trinity, who are partakers with him of the divine nature. And indeed as this, generally ſpeaking, hath ever been the mode of Chriſtian Prayers, and which therefore will make what I but now ſaid, ſo much the more eaſy to be digeſted; ſo we find by St *Ambroſe* in the place but now [r] quoted, that they were wont in his days to conclude the Lord's Prayer it ſelf with theſe words, *through our Lord Jeſus Chriſt, in whom, and with whom, there belongs to thee honour and praiſe, together with the Holy Ghoſt.* Which, by the way, is a farther argument, that the Church, in his time, underſtood no other, by *our Father which is in Heaven*, than the firſt perſon

[m] Eph. 1. 3.
[n] —— 17.
[o] —— 3. 14.
[p] Eph. 5. 20.
[q] —— 1. 2.
[r] *Lib. 6. de Sacr. cap. ult.*

[f] Explicat. of the Apoſtles Creed. Upon the words, *The Father, and His only Son.*

perſon in the Trinity. I ſay fourthly, that though, (as I have elſewhere [f] obſerv'd) the Doctrine of the Trinity was, as to the ſubſtance of it, no ſtranger to the Old Teſtament, and may therefore be thought to have furniſhed ſufficient intimations to thoſe, that were under it, of praying to the reſpective perſons of it: Yet in as much as that Doctrine was but obſcurely delivered in the Old Teſtament, and, when this Prayer was firſt given, not as yet cleared by the New; in as much as thoſe Diſciples therefore, to whom this Prayer was given, could not be ſuppos'd to have any diſtinct conception of it, and much leſs ſo diſtinct a one, as to enable them to offer up their Prayers to the reſpective perſons of it; in as much, laſtly, as it doth not appear, that thoſe Jews of whom the Diſciples were, made their Prayers to any other than the God and Father of the Meſſiah and us; neither can we think, that, when our Saviour dictated to them the preſent Prayer, he meant any other by *Our Father which art in Heaven*, than the *Father* of the *Meſſiah* and *us*, or prompted the Diſciples at that time to addreſs themſelves unto: Partly becauſe they had not been acquainted with praying to any other, and could not therefore of themſelves apprehend him to intend any ſuch thing; and partly becauſe he himſelf had not ſo far clear'd that Doctrine of the Trinity to them, as to enable them to pay their Devotions to the reſpective perſons of it. I conclude therefore, that, by *our Father which is in Heaven*, we are not to underſtand the *whole Trinity*, but the *firſt perſon* of it, and to whom the Scripture gives the title of *Father* of *Chriſt* and *us*. But becauſe it may be enquir'd, how (ſuppoſing as was before affirm'd) this Prayer can be thought to provide for the honour of the other two, and ſo be a perfect pattern unto ours, therefore, for the farther clearing of that which is now under conſideration, addreſs we our ſelves to the ſolution of it, though if we attend more carefully to it, and particularly to the words of *Tertullian* before-mentioned, that difficulty will preſently vaniſh. For neither firſt, (as was before obſerv'd) is there any neceſſity of ſuch a particular invocation of the *Son*, and of the *Holy Ghoſt*, as there appears to be of the *Father*. On the contrary I have ſhewn it to be enough, that we conclude our Invocations of the *Father* with ſuch a *Doxology*, as may evince our having regard unto the other. If it be yet farther objected, that, though there be no neceſſity of ſo particular an invocation of the other two, yet by the Doctrine of Chriſtianity and our own intimation, there ought to be ſome kind of acknowledgment of them, which yet ſeems not here to be provided for; I anſwer ſecondly, that ſuch an acknowledgment ought indeed to be provided for, but I ſee no reaſon to grant, that it ought to be provided for in expreſs terms: Becauſe that Prayer, which ought to provide for it, being but a general one, and ſo propoſing only a groſs and general inſtruction of us, it may very well be thought to have ſatisfied its end, if it do only imply that acknowledgment whereof we ſpeak. Which that it doth, will appear if we conſider that which induced *Tertullian* to affirm, *That we invocate the Son in the Father*. For if (as that *Father* goes on) the *Father and the Son are one in eſſence*, yea, *the whole three perſons are*; he, who prays to the Father as God, muſt own, though indirectly, an obligation to the other two, becauſe one in eſſence with him. If it be yet farther repli'd, that Chriſtianity requires of us a more direct acknowledgment of the other two perſons, as appears from its *baptizing us into the name* of each

of

of them; I anſwer, that Chriſtianity doth indeed require ſuch an acknowledgment, but that it did not require any ſuch, till the Doctrine of that Trinity, whereupon it was built, was cleared. The conſequent whereof will be, that they, to whom the Lord's Prayer was given, were not under an obligation to make it, at the time of the giving of that Prayer, becauſe before the Doctrine of the Trinity was cleared to the World. Which, though it will not altogether aſſoil the preſent difficulty, yet will confer not a little to it, becauſe furniſhing us with a ſufficient reaſon, why, in the propoſing of this Prayer, Chriſt prompted them not to pay their acknowledgments to himſelf, and the Holy Ghoſt, as well as he had done unto the Father. For well might he omit the mention of thoſe acknowledgments, which were not incumbent upon *them* to whom he directed himſelf, and who, as being the neareſt to him, were primarily to be conſidered by him. Only, if it ſhould be replied thereupon, that nothing hinders this Prayer from being defective as to *our* information, to whom the Doctrine of the Trinity hath been ſufficiently clear'd, and we therefore under an obligation to acknowledge the particular perſons of it; I ſhall *finally* make anſwer, that ſo it would be, if conſidered only in it ſelf, yea could not well be otherwiſe, as being to provide for perſons of different ſtates; for thoſe to whom the Doctrine of the Trinity was as yet obſcure, and for thoſe to whom it was ſufficiently reveal'd. But as we are not therefore to entertain the worſe opinion of it (for who ſhould expect that from the Lord's Prayer, which no one Prayer whatſoever is able to effect?) ſo there is no reaſon at all, as to the former acknowledgments, to conſider it barely in it ſelf, but rather as in Conjunction with ſuch places of Scripture as pretend to give an account of the Trinity; Becauſe (as hath been often ſaid) thoſe acknowledgments whereof we ſpeak are founded upon the Doctrine of it. All therefore that will remain to ſhew is, that this Prayer of our Lord, in conjunction with the Doctrine of the Trinity, and thoſe places of Scripture which teach it, doth prompt us to pay the ſame acknowledgments to the Son, and Holy Ghoſt, which we find it to do unto the Father. Now for this we ſhall need no other evidence than that Scripture's teaching us that the *Father and Son are* [t] *one* in eſſence, yea that *the whole three perſons are ſo* [u], that it was the intention of God, that *all men ſhould honour the Son* [x], *as they honour the Father*, yea the *Holy Ghoſt* as well as either, becauſe we are equally *baptiz'd* [y] *into his name*. For if the Son and Holy Ghoſt are one in eſſence with the Father, if they are not only one in eſſence with him, but to be honour'd with the ſame honour; then muſt that Prayer, which prompts us to honour the Father with the invocation of him, incite us as ſtrongly to the invocation of the other two, becauſe that is a part, yea a great part of the honour that is due to the divine nature. So far is it from being impoſſible to ſalve the honour of the Trinity without interpreting the *Father* here ſpoken of, of the ſeveral perſons of it; and then I hope it will be accounted no great Hereſie to depart ſo far from the receiv'd opinion, as to interpret it of him, who is the *Father* of *our Lord Jeſus Chriſt*, as well as of *us* and of *the World*.

[t] Joh. 10. 30.
[u] 1 Joh. 5. 7.
[x] Joh. 5. 23.
[y] Mat. 28. 19.

III. It appearing from what hath been ſaid, who it is that is intended by the title of *Our Father which art in Heaven*, it will be but time to give an account of the title it ſelf, and of the ſeveral appellations whereof it is made up. Where firſt, I will animadvert upon the words

Our Father, and then upon thoſe that follow, even *which art in Heaven.*

1. Now as in the former of theſe, as well as the latter, there are again two things to be enquir'd, firſt what is the due ſenſe and meaning of them, and ſecondly, what is the reaſon of our uſe of them; ſo I ſhall ſet my ſelf ſo much the more carefully to the inveſtigation of the firſt of theſe, becauſe an opinion hath prevail'd that we are to underſtand by the words *Our Father*, not *Our Father* by *creation and providence*, but *by adoption and grace*, and which is a title that Chriſtianity gives us a right to call God by. If they who ſo opine had no other intention in it, than to intimate that they who can call God Father in the latter of theſe ſenſes may and ought to do it, and comfort themſelves with the belief and the expreſſion of it, I ſhould not go about to contradict them; partly becauſe God hath *ſent forth his Spirit into the hearts* of ſuch perſons *to cry* [z] *Abba Father* in that ſenſe, and partly becauſe I find, that the Lords Prayer was not generally [a] delivered to any to be us'd, till they had been baptiz'd, and ſo put into a capacity of giving God that appellation. But that that is not the primary intention of the words *Our Father*, and much leſs that they ought to be taken in that reſtrained ſenſe, will appear from theſe two things; firſt, that even they, to whom God is a Father *by adoption and grace*, have not all of them, at all times, the confidence to call God Father in that ſenſe; and ſecondly, that there is reaſon to believe, even from the poſſeſſive *Our*, that it was the intention of our Saviour here to repreſent him as the Father of thoſe, to whom he is not ſuch by adoption and grace, as well as of thoſe to whom he is. That even they, to whom God is a Father by adoption and grace, have not all of them, at all times, the confidence to call God *Father*, in the more ſtrict and ſpiritual ſenſe of it, will need no other proof than that there are weak Chriſtians as well as ſtrong, and who are ever and anon doubting of their intereſt in him, to whom they are here directed to addreſs themſelves. By which means they ſhall, during thoſe doubts, be either excluded from the uſe of the Lords Prayer, and indeed from all other Chriſtian ones that are framed by its example (as what Prayers are there, that ought not to be ſo?) or be obliged to the uſe of it, even when they cannot, with ſufficient aſſurance, give God that title, yea be forced to prevaricate in it: Neither the one nor the other of which can be believ'd by thoſe, who do alſo believe God to be a God of truth, or a merciful one; Becauſe, if he be a merciful God, he will ſo provide, that the weakeſt perſons may addreſs themſelves unto him, and, if a God of truth, that they may do it without any infringement to that truth, in which he profeſſeth to delight. And indeed, however ſome men, for want of a due conſideration of the different ſorts of Chriſtians, may have exalted the name of *Father* to ſuch a ſenſe, as none but ſtrong ones could call him by; yet would they not have given way to ſuch a conceit, if they had as duly weigh'd the due importance of that Particle *Our* which is added to it. For what reaſon is there to reſtrain that title of *Our Father*, to the Father of us Chriſtians, nay what reaſon is there, not to take it in a more enlarged ſenſe? That the Particle *Our*, and others of the like nature [b] that follow, do oblige us to pray for other men as well as for our ſelves, is evident from the deſign of Chriſt in the firſt delivery of this Prayer, even the directions of

[z] Rom. 8. 15.

[a] *Conſtitut. Apoſtolic. lib. 7. c. 44. cum Not. Cotelerii.*

[b] *Give us this day, forgive us,* &c.

our

our moſt private and retired Devotions by it. For that this was both Chriſts and its primary deſign, is manifeſt from his ſubjoining it to the mention of ſuch Prayers as were intended not for the *Synagogues* or [c] the *corners of the ſtreets*, but for the *Cloſet* [d], and from which all other Eyes and Ears were to be excluded, ſave of him who *ſees* and *hears in ſecret*. For thoſe being the Prayers to which he doth immediately before refer, and indeed recommend and enjoin the uſe of, we muſt of neceſſity ſuppoſe the following directions concerning Prayer, and particularly this platform of his own, to have had a principal regard to them, and to the ſeveral Petitions they were to put up. The reſult of which obſervation, and of the language of that Prayer (as which teacheth us to ſay, not *My Father* but *Our Father*, and again, not *Give me my daily bread*, but *Give us ours*) is a neceſſity of praying for other men as well as for our ſelves, even in our moſt private Devotions. That therefore being manifeſtly the deſign of the Lords Prayer, and ſo acknowledged to be by all Chriſtians whatſoever, let us in the next place enquire for what others it teacheth us to pray, that is to ſay, whether for ſuch only as are of the Houſhold of Faith, and ſo have God for their Father in that regard alſo, or for ſuch alſo as are ſtrangers to it, yea all men whatſoever. A queſtion, which will not long be ſuch, to him who conſiders Chriſts laying down his life for all, or the Scriptures enjoining us to expreſs the like love to all, and particularly by our praying for them. For neither can we think leſs than that enjoined here, eſpecially conſidering it as a perfect Form and pattern of Prayer, when he, whom we are elſewhere [e] requir'd to propoſe as ours, was no leſs univerſal in his love, yea commanded, by his Apoſtle, to take this particular way of expreſſing it. Though if any man deſire a further proof from the Prayer it ſelf, it will not be difficult for him to furniſh himſelf from that particular Petition, which teacheth us to pray, that *his will may be done on Earth, as it is in Heaven.* For if (as I ſhall afterwards ſhew) that be to be deſired for our benefit, as well as for his honour, and that we may obey him as we ought to do, as well as that his laws may have obedience; our deſire that that will of his may be done in the Earth indefinitely taken, muſt reſpect all the ſeveral Inhabitants thereof, of what quality or condition ſoever. But from hence it will follow thirdly, which will bring us yet nearer to the thing we aim at, that we ought to underſtand the words, *Father*, and *Our Father*, not with a limitation to ſuch a paternity as he may be ſuppoſed to have over a few, but as it may be ſuppoſed to extend it ſelf to all men whatſoever, even as many as we are bound to pray for. For if every ſingle man be oblig'd by this Prayer to pray for other men as well as himſelf, yea for all other men as well as ſome particular ones; if that obligation of his be marked out by his being prompted to ſay, not *My Father*, but *Our Father*, nor *Give me my daily bread*, but *give us ours*, then muſt the word *Father* be taken in ſuch a ſenſe, as may have a regard to as many, as we are taught to comprehend in the words *Our* and *Us*, and conſequently to all men whatſoever. The conſequence whereof will be fourthly, that by *Our Father* we are to underſtand, not *Our Father* by *adoption and grace*, becauſe that Paternity reacheth but to a few, but by *creation and providence*, as which, and which alone is of ſo univerſal an extent. And indeed, as that notion of Gods Paternity is no ſtranger at all to the Scriptures (for thus we find the Prophet *Malachi* [f] interpreting his own

[c] Mat. 6. 5.
[d] — 6.
[e] 1 Pet. 2. 21.
[f] Mal. 2. 10.

queſtion of *Have we not all one Father*, by *Hath not one God created us*, and, which is tantamount to that, St *Paul* repreſenting us as *the off-*
[g] Act. 17. 28. *ſpring of God* [g], becauſe *in him we live, and move, and have our being*) ſo that Paternity of God is no improper one, yea it is a much more proper paternity than that of any Earthly Parent: Becauſe, over and above his giving being unto him, from whom we originally deſcended, and in whom therefore we may not improperly be ſaid to have been begotten by him, it is he who gave force and energy to thoſe who concurred more immediately to it, and thereby became more properly *Our Father*, than they from whoſe Loins we deſcended; It is the ſame God who maintains us in our being, after we have acquired it, or rather doth every moment create us anew, by thoſe freſh ſupplies of his divine influence, which he continues to miniſter to us. Which is a ſort of Paternity that hath no footſteps in any Earthly Parent, becauſe, after he hath begotten us, he miniſters nothing to us of his own, to help to keep up that being which he gave. In fine, to let you ſee yet more clearly, how far the paternity of God tranſcends that of any Earthly Parent, it is the ſame God, who, by his providence, furniſheth the Parent with thoſe external ſupplies which he miniſtreth unto us, who prompts that Parent to a readineſs to miniſter them, and, which is more, bleſſeth thoſe ſupplies unto us. From all which as it doth appear, how truly God may be ſaid to be *Our Father* in the ſenſe which is now under conſideration; ſo the explication I have now given of it will enable me to give a more ſatisfactory account of the uſe of that compellation in Prayer, the reaſons whereof I am in the next place to propoſe. Now there are two things which may be aſſign'd as the reaſons of that compellation whereby we make entrance into the preſent Prayer, to wit, either firſt to do honour to Gods Paternity, and particularly by an acknowledgment of our own dependance on it, or ſecondly, to encourage us with the conſideration of it, and of the benefit that may accrue to us thereby. For the deſign of Prayer, with reſpect to God, being to do honour to him, and particularly by an acknowledgment of our own dependance on him; it cannot but be thought one reaſon of calling God *Father*, to declare thereby that we look upon him as one, from whom we receiv'd our being, and by whom we are, and muſt be maintained in it, that we owe the ſuſtentation of our being to the influences of his providence, to thoſe external ſupplies which he furniſheth us withal, and to his bleſſing in the uſe of them. And were all theſe things as duly weighed by us when we give God the title of *Father*, as they are certainly included in it, they would not only ſerve to make up a due acknowledgment of his excellencies, to whom we addreſs our ſelves, but prompt us alſo to acknowledge them in *fact* as well as *word*, even by that obedience and reſpect which is due to a Father as ſuch. Only as nothing hinders us (if there be any thing *in that* to found it on) to encourage our ſelves as well by the title of *Father*, as to declare our dependance upon God by it; ſo that it was really intended by Chriſt as an encouragement to us in our addreſſes, is not only evident from that kindneſs which the name of a *Father* imports, but from the uſe our Saviour afterwards makes of it to prompt us to pray unto him. For if (as he afterwards diſcourſeth) the name of *Father* be ſo far a name of kindneſs and benevolence, that we cannot lightly expect from any one, in whom it is, but that he
[h] Mat. 7. 11. ſhould ſhew forth [h] a proportionable kindneſs and benevolence to his Children;

Children; if that benevolence and kindneſs may with much more reaſon be expected from our *Heavenly Father* [i], than it can be from any *Earthly* one; Laſtly, if the conſideration of that paternal benevolence and kindneſs in God ought to be a motive unto us to encourage us in our addreſſes to him, as we ſee it is ſo [k] made by him who repreſents it; Then can we not doubt, in the leaſt, but that he ſet the title of *Father* in the Front of this Prayer of his, to encourage us ſo much the more in the preſenting of it: What is ſo proper for the encouraging of *Prayer* in the *general*, and, beſide that, elſewhere repreſented by him for that very end and purpoſe, being not to be thought to have been forgotten by him, where he profeſſeth the directing of Prayer, and of us in the preſenting of it.

[i] Ibid.

[k] Mat. 7.7. &c.

I have conſidered the word *Father* hitherto, in that which I deem to be the primary ſenſe thereof, becauſe the only one that can anſwer thoſe many Sons of God, for whom Chriſtianity, yea this particular Prayer obligeth us to intercede. But as I would not be thought to exclude that other and better notion of it, whereby God becomes *Our Father* by *adoption and grace*; ſo there is great reaſon to believe that we are to look upon that as connoted in it, even by him who hath taught us ſo to call him. That which firſt induced me ſo to think, was the either interpretations or practice of the *Ancients*, and who, by reaſon of their nearneſs to our Saviour, and his Apoſtles, cannot well be thought to be ignorant of the due meaning of their words, eſpecially in a matter of ſo general concernment. For not only doth *Tertullian*, the firſt of thoſe who commented upon this Prayer, repreſent *the Son as invoked in the Father*, but affirm moreover [l], that *our Mother the Church is not forgotten in it, yea honoured together with the other.* Which could not in any wiſe have been affirmed by him, were it not that he apprehended God to be ſtil'd a *Father* here, in that ſenſe wherein the Church is affirmed to be a Mother, even by a ſpiritual production. To the ſame purpoſe doth St *Cyprian* diſcourſe, though, as his manner is, with much more clearneſs. Witneſs his intimating this Prayer to be *the Prayer of a regenerate man* [m]; his interpreting the words *Our Father* by *the Father of them* [n] *that believe*, and *who by* means of that *Faith*, and their *Spiritual Regeneration*, become the Children of God; in fine, his affirming this compellation of *Our Father* to be ſo proper to the *Chriſtians*, that *the Jews cannot any longer uſe it* [o], *becauſe from the firſt time he became a Father to the Chriſtians, he ceaſed to be ſuch unto the Jews.* Words ſo expreſs and clear for that ſenſe I am now propugning, that I ſhall need rather to fence my ſelf againſt them, for having before advanced a more general one, than to add farther ſtrength to them. Though (that I may not omit any thing, which may be of force in this affair) that interpretation ſtands yet farther confirm'd by the *Apoſtolical Conſtitutions*, and the account they give us of the *practice of the Church.* It appearing from thence, that the firſt thing that was requir'd of any man that was baptiz'd, was the reciting of the [p] *Lords Prayer*, as a Symbol of his then becoming the Son of that Father [q], to whom it was directed, and his right to call God by that name. For well may we think that Spiritual *Paternity*, whereof I now ſpeak, to have been underſtood by the *Ancient*

[l] *Item in patre filius invocatur, Ego enim, inquit, & pater unum ſumus. Ne mater quidem Eccleſia præteritur; ſiquidem in filio & patre mater recognoſcitur*, &c. Tert. de Orat. cap. 2.

[m] *Homo novus, renatus, & Deo ſuo per gratiam ejus reſtitutus,* Pater *primo in loco dicit, quia filius eſſe jam cœpit.* De Orat. Dominic.

[n] *Sed conjungimus & dicimus,* Pater noſter, *id eſt eorum qui credunt, eorum qui per eum ſanctificati, & gratiæ ſpiritualis nativitate reparati Dei filii eſſe cœperunt.* Ibid.

[o] *In quorum exprobrationem, Chriſtiani, quando oramus, Pater noſter, dicimus, quia noſter eſſe cœpit, & Judæorum qui eum reliquerunt eſſe deſiit.* Ibid.

[p] *Conſt. Apoſt. loco citato.*

[q] *Ibid. lib. 3. cap. 18.*

cient Church, when they made the right of ſaying *Our Father*, to be the reſult of that *new birth*, which men acquir'd by being baptiz'd into it. Only if the *Apoſtolical Conſtitutions* ſhould diſpleaſe, whether for the uncertainty of their Author, or time, it will not be difficult to furniſh our ſelves with a teſtimony, to the ſame purpoſe, from the *Father* but now quoted by us. For what leſs can St *Cyprian* be thought to intend when he ſaith, *The man who is become new, regenerate* [r] *and reſtored to God, ſaith Father in the firſt place, becauſe he hath now begun to be a Son.* And a little after [s], *He therefore who hath believed in his name, and is become the Son of God, ought to begin hence* [even from the name of Father] and ſo as *both to give thanks, and profeſs himſelf the Son of God, whilſt he gives God the title of his Father that is in Heaven; to profeſs alſo, even amidſt the firſt words he utters after his birth, that he hath renounc'd his Earthly and fleſhly Parent, and that he acknowledgeth, and hath begun to account him only as his Father, who is in Heaven:* This, as it is no obſcure intimation of the practice before-mentioned, ſo ſhewing the ground thereof to have been the propriety of this Prayer to thoſe who were by grace made the Children of God, and conſequently that it is, in that ſenſe, that he is here ſtiled *Father*. Being thus ſatisfi'd, ſo far as I could be, from the Doctrine and practice of the Ancient Church, that we were to underſtand the word *Father*, as denoting him who was ſo by adoption and grace, I proceeded to enquire what ground there might be for it in the Scripture, and from which I no way doubted it was collected by the other. That which firſt of all occurr'd to me therein, was the great reckoning it every where makes of our being the Children of God *in that ſenſe*, as by which we have a right [t] to a *future inheritance*, and a confidence *for the preſent* to call God by the name of *Father* [u], and to converſe with him as ſuch. A circumſtance which I could not reflect upon, without entering into a deep ſuſpicion, that we ought therefore to impoſe the ſame ſenſe upon the word *Father* here. For ſuppoſing that *Sonſhip* whereof we ſpeak, to be of ſo glorious and comfortable a nature, that a greater priviledge than it cannot well be thought to happen to humane nature; and we muſt alſo ſuppoſe the acknowledgment thereof to be none of the leaſt of thoſe, that ought to be made by us, when we addreſs our ſelves to the divine Majeſty. Which as it will make it equally neceſſary to believe that the *Lords Prayer* hath provided for it, becauſe intended as a pattern to all our addreſſes, ſo give occaſion alſo to preſume that it was intended in that *compellation* wherewith we are taught to begin them; Partly becauſe that compellation is ſufficiently expreſſive of it, and partly becauſe there are not any the leaſt footſteps of ſuch an acknowledgment in any other portion of it. But then when I moreover conſidered, what reaſon there was to believe, that we were taught to call God *Father* to encourage us in our addreſſes, as well as to make an acknowledgment thereby of our dependance on him; when I conſidered farther, that God did therefore *ſend forth the ſpirit of adoption into our hearts*, to enable us to *call him by the name of Father* in that ſenſe alſo; I knew not how to avoid concluding from thence, that we ought to impoſe the ſame ſenſe upon that title of *Father*, by which we are here taught to call him: Becauſe otherwiſe Chriſt muſt have been thought to have provided leſs for our encouragement, than it appears by St *Paul*, that God, and his Father intended for us; which there is the leſs reaſon to ſuppoſe,

[r] *Cyprian. loco citato.*

[s] *Qui ergo credidit in nomine ejus, & factus eſt Dei filius, hinc debet incipere, ut & gratias agat, & profiteatur ſe Dei filium, dum nominat Patrem ſibi eſſe in cœlis Deum; conteſtetur quoq; inter prima ſtatim nativitatis ſuæ verba renunciaſſe ſe terreno & carnali patri, & patrem ſolum noſſe ſe, & habere cœpiſſe, qui ſit in cœlis.* Cypr. ib.

[t] Rom. 8. 17.

[u] —— 15.

poſe, becauſe it was by Chriſts means, that we attain'd that ſpirit of adoption, which enables us to call him *Father* in that more comfortable acceptation of it. And though I will not poſitively affirm, that when St *Paul* ſpake of the Chriſtians crying *Abba Father*, he alluded therein to that compellation, whereby we are here taught to call him: yet, as he doth ſufficiently intimate it to have been the uſual title, whereby the Chriſtians of his time were wont to ſalute him to whom they addreſs'd themſelves; ſo cannot a more probable account be given of the original of that cuſtom, than their being taught ſo to ſtile him by that Prayer which is now under conſideration, becauſe intended by the Author thereof for the regulation of their ſeveral addreſſes, and therefore not unreaſonably ſuppos'd to have given occaſion to that title of *Father*, whereby they were wont to call him. The reſult whereof will be the underſtanding by *Father* here, *our Father by adoption*, becauſe ſaid to be prompted to it, not by any common ſpirit, but by that more peculiar and Chriſtian one, even the *ſpirit of adoption*. By ſuch conſiderations as theſe did I at length arrive at ſome competent aſſurance of our underſtanding by the name of *Father*, him who is ſo by adoption and grace, as well as by Creation and Providence; but I was yet farther confirmed in it, when I remembred this Prayer to have been a part of Chriſt's *Sermon upon the Mount* to his *Diſciples*, and which appears by ſeveral * paſſages thereof to have been ſpecially intended for the regulation of their actions. For, being ſuch, I thought it but reaſon to conclude, that it was ſo fram'd by the Author of it, as to fit them with an acknowledgment of that near relation they ſtood in to God, and to which they were admitted by being Diſciples. Which could not at all be, if, by requiring them to call God *Father*, it did not alſo enable them to acknowledge him to be a Father, *by adoption and grace*, as well as by *creation* and *providence*; becauſe, as Diſciples, they became his *Children* in the latter ſenſe, as well as in the former one.

* Mat. 5. 13, 14.

But becauſe it may be demanded, how, ſuppoſing this *latter* and more *reſtrained* ſenſe of the word *Father*, to have been intended, it will be poſſible for us to reconcile it with that more *general* one which I *before* advanc'd; and becauſe that difficulty is yet more encreas'd by the either interpretations, or practice of the *Ancient Church*, as which is known not only to have appropriated the uſe of the *Lords Prayer* to baptized perſons, but to have done it upon the account of their being the only men, who could call God *Father* in the ſenſe that is there intended; therefore for the better eſtabliſhment of each of the forementioned ſenſes, I will attend to this difficulty alſo, though, if we do more nearly approach it, we ſhall find it to be no ſuch conſiderable one. That which occaſions me ſo to affirm, is the no real inconſiſtency there is between them, whether we do conſider them meerly as *different* ſenſes, or alſo as *contrary* ones. For neither firſt is it any inconvenience to affirm, that God may be ſtil'd a *Father* in *both* of them; in the one as he is the Father *of all men* whatſoever, in the other as he is the Father of *Chriſtians only*. On the contrary, there is reaſon to believe, that we ought to look upon him under each of them; under the latter, becauſe that is more appropriate to our ſelves and other Chriſtians, but under the former alſo, becauſe it is equally certain, that we ought to join Heathens as well as Chriſtians with our ſelves, and, conſequently thereto, to ſuppoſe God to be a *Father* alſo to them, which he cannot be deem'd

deem'd to be, but only by Creation and Providence. So far forth therefore as theſe two ſenſes are conſidered meerly as *different* ones, ſo far I ſay there cannot be any inconſiſtency between them. I will add yet farther, that there is reaſon enough to think, that each of them may be intended, even with relation to our ſelves; becauſe, how glorious ſoever that *Sonſhip* may be which we receive by adoption and grace, yet that, which ariſeth from God's giving us our temporal being, ought not to be forgotten by us, if it were only becauſe it is the foundation of the other. It is true indeed, that the former of theſe ought much more to be conſidered and acknowledged, and I no way doubt that was one reaſon, why the *Ancients* took ſuch notice of it, that they may ſeem to have had no conſideration of the other, or of God's being the Author of it: but as it doth not therefore follow, that the other ought to be altogether excluded, or God, and our Father not acknowledg'd for it; ſo ſuppoſing both the one and the other to have place, it will alſo appear that there might be reaſon enough for the Churches appropriating the *Lords Prayer* to the uſe of baptized perſons, without reſtraining the ſignification of the *Paternity* there ſpoken of, to that which is founded in adoption and grace: Becauſe, though they, who were as yet unbaptiz'd, might call God *Father* in the more *general* ſenſe of the word, yet they could not in this more *reſtrained* one, and which was as much, or rather more intended by our Saviour in it. If there be any exception to be made againſt the admitting of both theſe ſenſes, it muſt be for their being *contrary*, as well as *different* ones, which yet they will not be found to be: becauſe though God ought to be look'd upon as a *Father*, both in a more general and a more reſtrained ſenſe, yet it is with reſpect to different perſons, or at leaſt to the ſame perſons in different capacities; in the former as he may be ſuppos'd to be the Father of us *as men*, and ſo the Father of all men whatſoever; in the latter, as he may be ſuppos'd to be the Father of us *as Chriſtians*, and ſo of no other than thoſe that are ſuch. Which, as it is a ſufficient proof of the no contrariety that is between them, becauſe nothing hinders us to ſtile God *Father*, both in a more general and a more reſtrained ſenſe, provided we do it with reſpect to men of different capacities, ſo it will furniſh us with a diſtinct Explication of them both, and of thoſe words of the *Lords Prayer*, that were intended to inſinuate them; The ſenſe of the words *Our Father* being no other than this, *O thou who art the common Father of us all, but, by a yet more ſpecial paternity, the Father of ſuch of us as are Chriſtians, becauſe ſuperadding to our temporal being a ſpiritual and gracious one; grant both to the one and the other of us thoſe bleſſings which we beg, and particularly, that we may worſhip, ſerve, and obey thee, as Children ought to do ſo excellent a Father.* In the mean time, *as we do moſt willingly acknowledge our dependance upon thee, as the Father both of our temporal and ſpiritual being; ſo being priviledg'd by him, who hath taught us ſo to call thee, and encourag'd by that love and kindneſs which the name of a Father involves, and particularly of ſuch a Father who hath begotten us to an eternal inheritance, we take the confidence to believe, that thou wilt as readily grant us all thoſe boons,* which we importune thee *our Heavenly Father* to beſtow.

I will conclude my Diſcourſe concerning the *title* we are now upon, when I have added to what hath been already ſaid, That as we are, by the preſcript of this Prayer, to call God the Father of *other men*, as well

well as of *our ſelves*, yea *of all men* whatſoever, as well as *Chriſtians*; ſo we are taught ſo to do, to mind us of having a regard to *them*, even in our moſt private Prayers, as well as to our *own perſonal* welfare. A thing, which though ſufficiently evident from the language of the Prayer it ſelf, yet is ſo pathetically expreſs'd by St *Cyprian*, in his Comment upon this Prayer, that I cannot forbear to ſet it down in that Authors words. *Before all things*, ſaith he, *the teacher of peace, and the Maſter of Unity, forbad the making of Prayer ſo* particularly *or privately, that he, who prays, ſhould at any time pray for himſelf alone. For we do not ſay, My Father which art in Heaven, nor Give me this day my Bread, neither doth every man pray that God would forgive him alone his Debt, or ask for himſelf alone not to be led into temptation, or delivered from evil. We have* always, and every where, *a publick and common Prayer, and when we pray, we pray not for one, but for all the people, becauſe all of us are but one. The God of Peace, and the Maſter of Concord, who taught Unity, would have one ſo pray for all, as he himſelf bore all in one*, even in that one humane nature which he aſſum'd. Which laſt paſſage, by the way, is a farther Argument of our conſidering God as the Father of all men as well as of Chriſtians, yea of the Ancients underſtanding the word *Father* in the former of thoſe ſenſes alſo, though they inſiſt only upon the latter of them: Becauſe it is certain, that Chriſt bore upon him both the nature and concernments of all Mankind, and muſt conſequently thereto be thought to require us to pray for all men whatſoever; yea to ſue to God in our addreſſes, as their Father as well as our own.

An account being thus given of that firſt *compellation* wherewith we are here taught to approach God and our Father, we are now to conſider of what our Saviour ſuperadds to it, even his *being in Heaven*, whom we are before inſtructed to call upon. Where again, I will enquire what is meant by that addition, and the reaſon of our Saviour's making it, or our own uſe of it.

Now by *being in Heaven* we are to underſtand his being more *eſpecially* there, or rather his there diſplaying the chiefeſt of his glories, and particularly thoſe of his *Majeſty* and *greatneſs*; Partly, becauſe it is equally certain from the Scripture, that he *filleth Earth* [y] as well as *Heaven* with his preſence, and partly, becauſe the ſame Scripture gives ſuch an account of his being there. Witneſs its affirming [z] that *that Heaven is his Throne*, or that *his Throne* [a] *is in it*; its affirming, conſequently thereto, that he doth from thence diſpence rewards [b] and puniſhments [c], even by the miniſtry of thoſe Angels, who do *always behold his face there* [d], to know and execute [e] his *pleaſure*. Witneſs, in fine, the ſame Scriptures bringing in holy men, when they would provoke God [f] to execute judgment, begging of him that he would *return* [g] *on high*, or into Heaven, as if he either did not, or could not execute judgment out of it. For theſe and the like paſſages ſhew plainly, that by Gods *being in Heaven* we are to underſtand his being *there* as on a *glorious Throne*, and, conſequently thereto, bearing himſelf as a Prince on it, and iſſuing forth his Commands and Judgments from it. By which means the title of *Our Father which art in Heaven*, will be found to be of the ſame importance with the *Optume Maxume* among the Heathen, and wherewith they were wont to ſalute the great ſuperintendent over the World; The word *Father* denoting his ſuperlative goodneſs, as the words *which art in Heaven*, as ſuperlative a Majeſty and greatneſs.

[y] Jer. 23. 24.
[z] Iſa. 66. 1.
[a] Pſa. 11. 4.
[b] — 57. 3.
[c] — 76. 8.
[d] Mat. 18. 10.
[e] Pſa. 103. 21.
[f] — 7. 6.
[g] — 7.

This therefore being the meaning of the words that are now under conſideration, and ſo evinced to be from the known language of the Scripture, it will be but time to enquire into the reaſons of our Saviours Injunction of them, and our own uſe thereof in accordance with it. Where again we will conſider them with reference to God, and then with reference to our ſelves. If we conſider them *with reference to God*, and to whom we know all Prayer to be deſign'd in the firſt place to do honour, ſo we ſhall find them to have been intended as a farther acknowledgment of his excellencies, and particularly of his Majeſty and greatneſs. An acknowledgment, which no condeſcenſion of his can licence us to forget, becauſe he can never ſo far deſcend from his greatneſs, as to forget himſelf to be a Prince. For though God do not delight to be look'd upon as a Tyrant, no nor yet as a Prince who is made up only of juſtice and greatneſs; yet Authority and Majeſty are things inſeparable from his nature, neither can he any more ceaſe to be great, than to be good. He is indeed moſt willing to be owned by us as a *Father*, he was always deſirous of being ſo conſidered, and much more ſince the Revelation of the Goſpel: but as *Father* is a title of Authority as well as goodneſs, and accordingly did ſometime give occaſion to God to expoſtulate, *if I be a Father* [h], *where is mine honour*; ſo leſt the benignity of that title ſhould make us look upon him as an eaſy one, as we know there want not ſuch among Earthly Parents, he took care to diſtinguiſh himſelf from them by ſtiling himſelf an Heavenly one, and by prompting us to look up to that place where he rules and governs, and from whence he diſpenſeth his judgments, as well as mercies. Only, as what was thus intended as an acknowledgment of Gods Majeſty and greatneſs, cannot lightly be thought not to have been intended alſo to produce in us ſuch an awful regard, as ſo great a Majeſty may be thought to require; ſo we are therefore alſo to look upon it as an admonition *to our ſelves* to put on the like awful regard, yea temper our filial confidence with it: Leſt happily inſtead of finding from him the affection of a *tender Father*, we meet with the ſeverity of an incenſed one, or rather of him, who though he may allow us to call him *Father*, yet muſt be remembred not to be without the Majeſty of a *Prince*, and which will require ſomething more from us, than a bare dependance on him. For even the natural iſſue of Princes are Subjects as well as Children; how much more then the Children of God, who, though not without ſome reſemblance of their *Father which is in Heaven*, yet are fain to be beholden to an *adoption*, to make them fully and perfectly ſuch? Now for as much as God is our Prince as well as Father, and we accordingly Subjects to him as well as Children of him; for as much as it concerns us as Subjects to approach God with an awful regard, as well as it doth (as Children) with the confidence of thoſe that are ſuch; it cannot but be thought our duty ſo to temper the one with the other, that whilſt we call God Father, we remember him to be ſuch a one as hath his habitations in the Heaven, yea preſides and governs there. But as if we take care to conſider and acknowledge him as ſuch a Father, we cannot lightly entertain any ſuſpicion of his denying us any juſt requeſts; ſo what requeſts are ſuch, is the buſineſs of the following Petitions to deſcribe, and ſhall accordingly be my buſineſs alſo to explain.

[h] Mal. 1. 6.

Hallowed be thy Name.

The CONTENTS.

What is meant by the name *of God, and what by the* hallowing *of it: Toward the* former *whereof is ſhewn, that by the* name *of God we are to underſtand firſt and chiefly his* nature, *and ſecondly thoſe* names *by which he is deſcrib'd, and, by analogy thereto, all other things that have any near* relation *to him; toward the* latter, *that we are to underſtand by* hallowing, *an honourable* acknowledgment *of him, and particularly of the* holineſs *of his nature. That that* hallowing *is a thing to be performed by our ſelves, and enquiry thereupon made,* how *the name of God ought to be hallowed by us. Which is conſidered firſt with reference to the divine nature and perfections, and then with reference to thoſe things which have any near relation to them, and particularly to his name. The* ground *of hallowing* ſacred *things, and what* kind *of hallowing they require of us, which is ſhewn both in the general, and in particular. What we* deſire *of God here toward the hallowing of his name, and the neceſſity of imploring the divine grace in order to it.*

NOW the firſt Petition that preſents it ſelf, is that which is now before us, even *the hallowing of his name*, to whom we are before directed to addreſs our ſelves; where again I will enquire what is meant by the *Name* of God, and what by its being *ſanctified*, or *hallowed*; *how* the name of God ought to be hallowed, and *what*, we beg of him towards the hallowing thereof.

I. As concerning the *Name* of God, no doubt can well be made, but that we are firſt and eſpecially to underſtand thereby *him*, whoſe that name is, and whom accordingly it is made uſe of to deſcribe. To perſwade us thereunto, we have *firſt* the Scripture's ſo often making uſe of the word *name* to expreſs the perſon to whom it doth belong; yea doing ſo, when it entreats of that name, which is now under conſideration. It is in this ſenſe that St *Luke* makes uſe of it, where he tells us, that *the number of the* names [a] *together were about an hundred and twenty,* becauſe intended to let us know how many thoſe Diſciples were, in the midſt of whom St *Peter* ſtood up, and to whom he there directed his Speech; it is in the ſame ſenſe that we are to underſtand St *John*, where he ſpeaks of thoſe *few* names [b] *in Sardis, which had not defiled their garments*, as elſewhere of thoſe *ſeven thouſand* names [c] *of men* (for ſo it is in the Greek) *which were found ſlain by the Earthquake* there recited: The names of men, as ſuch, being not capable either of clean, or defiled Garments, and much leſs of periſhing by an Earthquake. Thus it is manifeſt, that the Scripture ſpeaks with relation to men, and thoſe names whereby they are deſcribed; and that it holds the ſame language in its diſcourſe concerning God, thoſe many expreſſions which we meet with of *calling upon* [d] *his name, building Temples* [e] *to it*, and *believing on* [f] *it*, may ſerve for an abundant evidence. For not to ſay, that God himſelf

[a] Act. 1. 15.
[b] Rev. 3. 4.
[c] —— 11. 13.
[d] Pſa. 80. 18.
[e] 1 Chro 22. 8.
[f] 1 Joh. 5. 13.

himſelf is not capable of greater honours, than thoſe which are there recorded as given to his name; to pay ſuch honours to his name were to commit Idolatry with it, yea to ſet up that name againſt him that bears it; the name of God, in ſtrict ſpeaking, being no other than a note, or character whereby his divine nature is repreſented to us. Which as it will yet more incline us to the ſo underſtanding of it here, becauſe we are not only taught to deſire the *ſanctification* of it, but to do ſo before the *coming of his Kingdom*, or the *doing of his will*; ſo eſpecially, if we conſider, that, whatever honour may be due unto his name, that honour muſt be ſuppos'd to be much more due unto his perſon, as from which it derives all its regard. For if even the name of God ought to have honour from us, yea ought to have the ſanctification of it made a part of our requeſts to God; how much more may we think our ſelves oblig'd to deſire the ſanctification of his perſon, yea ſuppoſe it to have been our Saviours intention to prompt us to the deſiring of it? Only, as when we ſay, that by the name of God we are eſpecially to underſtand him, whoſe name it is, nothing hinders us to underſtand alſo, though in an inferiour ſenſe, that *name*, or *names*, by which he is deſcrib'd; ſo there is reaſon enough to believe, that it was intended by our Saviour in ſome meaſure, when he prompted us to beg the *hallowing of God's name*. Partly, becauſe (as I ſhall afterwards ſhew) that name of his ought to be hallowed by us, and partly, becauſe the hallowing of it tends to the hallowing of him upon whom that name is call'd. For if the name of God be to be hallowed, as well as his perſon; if the hallowing of that name do moreover tend to the ſanctification of that perſon, on whom it is impos'd; then ought it to be look'd upon as a part of that Petition, whereby we are taught to beg the *hallowing* of God's *name*: that, as it is moſt agreeable to the letter of the Petition, and therefore not, without great reaſon, to be excluded from the intention of it; ſo much leſs if it may appear to conduce to the promoting of that ſanctification, which it is agreed upon, on all hands, to have been principally deſigned by it. All therefore that will be incumbent on us to ſhew is, that the name of God ought to be hallowed, and that the hallowing of that name tends to the hallowing of his perſon, which accordingly I will ſet my ſelf to do. Give me leave only to clear my way to it by an explication of that *ſanctification*, or *hallowing*, which we affirm to be due unto the name of God, as well as to him whoſe name it is.

II. In order whereunto, we are firſt to know, that as the words *ſanctifying* or *hallowing* are manifeſtly borrowed from *ſanctity* or *holineſs*, ſo we cannot take a better courſe towards the explication thereof, than by ſhewing what *ſanctity*, or *holineſs* is, eſpecially as attributed unto God. Now that (as Mr *Mede* hath ſhewn [g] at large) is nothing elſe than the peculiar excellency of his divine nature; as that too not ſo much for this or that perfection of it, as for all thoſe perfections wherewith it is endu'd. I will not make ſo bold with that Learned man, as to tranſcribe the ſeveral Arguments produced by him; it ſhall ſuffice me to obſerve in ſhort, that the former of theſe is evident, not only from the interpretation of the Jews, and who make words of *ſanctity* to import *a thing ſeparated, or divided from other things by way of pre-eminence or excellency*, but from the Scriptures explaining that which is *holy* [h] by that which is *ſeparated from other things*, from its oppoſing things

[g] Diſcourſe on Mat. 6. 9. Luke 11. 2.

[h] Lev. 20. 24, 26. Deut. 26. 18, 19.

things that [i] are *holy* to thoſe that are *common*; and in fine, from its making the *holineſs* of God to be the ground of that *adoration* [k], which is due unto him. For if *holy* in the Language of the Scripture be no other than *ſeparate* or *ſingular*, as the Scriptures explaining it by *ſeparate*, and oppoſing it to that which is *common*, ſhews; if, when conſidered as ſubjected *in God*, it be a ground of that *adoration* which is due from us to the Divine Majeſty; then muſt it be thought to denote the peculiar excellencies of the divine nature, becauſe it is by means of thoſe excellencies that it comes to be ador'd. And though it be true, that the Holineſs of God is ſometime taken in a more reſtrained ſenſe, and particularly, for a freedom in him [l] from all thoſe ſinful impurities, wherewith the Sons of men are tainted; yet muſt it be allowed to be of a more comprehenſive ſenſe in its own nature, yea as containing within the compaſs of it all the excellencies of his divine nature: Becauſe it is not only made the ground of divine adoration, and which, as ſuch, hath a reſpect to the ſeveral excellencies of his nature, and particularly to his goodneſs and greatneſs; but repreſented moreover, in particular, as the ground of that *fear* which we ought to have for him, and which we know more immediately to ariſe from the conſideration of his Almighty Power. For *who*, ſaith S[t] *John* [m], ſpeaking of Gods Judgments upon the Beaſt, *ſhall not fear, and glorifie thy name, becauſe thou art holy?* Which ſhews, that the word *holy*, as it relates to God, doth not only denote the purity of his nature, but the ſeveral excellencies thereof, and particularly that power of his for which he is ſo tremendous. This therefore being the true notion of that *ſanctity* or *holineſs*, for which the divine nature is ſo renown'd, we ſhall not be long to ſeek what is meant by that *ſanctification* or *hallowing* of him, which this Petition teacheth us to implore. For the *holineſs* of God's nature being a *ſingular* one, yea *infinite*, as he himſelf alſo is; by *ſanctifying* or *hallowing* cannot be meant the *making him holy*, becauſe his holineſs is ſuch as is incapable of any addition to it. From whence as it will therefore follow, that nothing elſe can be meant by it, than the *acknowledging* of that his holineſs, and doing to him according to it; ſo that notion will be farther confirm'd by the explication the Scripture gives us of it: Witneſs firſt the Prophet *Iſay*'s explaining the *ſanctifying the Lord God in our hearts* [n], by making him *our fear and our dread*. For that ſhews the ſanctification requir'd of us to be only the acknowledging of his holineſs, and putting on a demeanour ſutable to it. The ſame notion will be yet more clear from thoſe many places of Scripture, where *ſanctified* and *glorified* are join'd together as words of the ſame ſignification, ſuch as is among others that of the Prophet *Moſes*, or rather of that God, concerning whom we are now diſcourſing; his words (as that Prophet recites them) being no other, than that he would be *ſanctified in them that came nigh to him* [o], *and before all the people he would be glorified*. For this ſhews the ſanctification of God to be no other than the acknowledging of his holineſs, and paying God that *glory* and *honour* which is due unto him becauſe of it. Whence it is that *Heſychius*, none of the worſt Interpreters of the Scripture, tranſlates ἁγιάζε or *ſanctifie*, by σέβω or *reverence* and *worſhip*, which is the notion of the forementioned places, and of our own *Catechiſm* [p] concerning it. It is to be obſerved thirdly, that foraſmuch as the divine holineſs comprehends within the compaſs of it, *all* thoſe excellencies and perfections wherewith his nature is adorn'd; therefore

[i] Act. 10. 15. Heb. 10. 29.
[k] Pſa. 99. 5, —9.
[l] 1 Pet. 1. 15, 16.
[m] Rev. 15. 4.
[n] Iſa. 8. 13.
[o] Lev. 10. 3.
[p] I deſire my Lord God, &c. to ſend his grace unto me, and to all people that we may worſhip him, &c. *Explication of the Lord's Prayer.*

therefore by the *ſanctifying* or *hallowing* thereof muſt generally be meant the *acknowledging of them all*, and demeaning our ſelves anſwerably to them: How much more, where the ſanctification deſir'd is not reſtrain'd to any particular excellency of the divine nature, but appli'd to his *name*, or *nature*? Laſtly, for as much as Gods holineſs is a *ſingular* one, and ſuch of which there is no like in created beings, therefore to the due ſanctification thereof, it is but requiſite that it have *ſingular acknowledgments* and honours, and ſuch as do *as far* tranſcend the acknowledgments or honours of all created excellencies.

III. It appearing from the premiſes what is meant by the *name* of God, and what by the *ſanctifying* or *hallowing* thereof, enquire we in the next place *how* that name of his *ought* to be hallowed, which will bring us yet more near to a due underſtanding of the thing deſir'd. Where again, I will conſider the *name* of God, as either denoting his *perſon* and *nature*, or as denoting thoſe *names* by which he is deſcrib'd, and, by analogy thereto, all other things, that have any near relation to him. This only would be premis'd for the better underſtanding of that ſanctification that is due to each of them; that though he, whoſe name we ſpeak of, be the perſon of whom the hallowing thereof is deſir'd, yet it neither is, nor can be the intent of this Petition to deſire its being hallowed *by himſelf*, but *by us*, who are inſtructed to deſire it: Partly, becauſe this and all other Petitions do principally regard the welfare of thoſe by whom they are put up, and partly becauſe the hallowing of God's name being no other than an honourable acknowledgment of it and him, it muſt be ſuppoſed to be the part of thoſe, who are diſtinct from him, and inferiour to him, becauſe ſuch acknowledgments are due from an inferiour to him who is ſuperiour to him. Which will conſequently determine our enquiries concerning the hallowing of God's name to the hallowing of it by our ſelves, and what we are obliged to in order to the hallowing of it.

1. What *ſanctification* or *hallowing* is due from us to the *name* of God, as that may be ſuppoſed to denote his *perſon* and *nature*, cannot better be judged of than by a particular Survey of the ſeveral *excellencies* thereof, and the ſanctification, or hallowing, which each of thoſe may be ſuppoſed to require of us. But becauſe by ſanctifying or hallowing the excellencies of the divine nature, we are to underſtand no other than the making honourable and ſutable acknowledgments thereof; and becauſe I have elſewhere [q] given a minute account of thoſe acknowledgments anſwerably to the ſeveral excellencies to which they do belong; I ſhall content my ſelf to obſerve from thence, that we ought to ſanctifie each of thoſe excellencies both in our *Souls* and *Bodies*; As in the *former* of theſe again by a *right conception* of them in our minds, or *ſutable affections* to them in our hearts, which latter is thus far countenanced, even by the *letter* of the Scripture, that it explains *the ſanctifying the Lord God in our hearts*, by making him *our fear and our dread*; In our *Bodies* again, by giving him the *praiſes of our tongue*, or glorifying him by a *lowly proſtration* of the whole; In *both the one and the other*, by preſenting him with ſuch *ſeparate* and *peculiar* teſtimonies of our regard, as may be ſuppoſed to be due to him, who is ſo tranſcendently great and holy: This, as it is undoubtedly the ſenſe of that *ſanctification*, or *hallowing*, which is due from us to the divine nature, ſo preſenting us *ſo far* with an apt interpretation of the preſent Prayer,

[q] Explicat. of the firſt Commandm. *Part.* 2 *&c.*

Prayer, even *that it would pleaſe that God*, who is infinitely glorious in all his Attributes, *ſo to provide, that we and all the world may conceive rightly of them, be ſuitably affected toward them, and in fine declare both the one and the other by the expreſſions of our mouths, and by all thoſe other ways, whereby our outward man is capable of doing honour to him.*

2. But becauſe there is reaſon enough to believe, that by hallowing the *name* of God, we are as well to underſtand it of the *name it ſelf*, as of *him* who bears it; and, by parity of reaſon, of all thoſe other things, which have any near relation to him: therefore conſider we the *name* of God in the more *ſtrict* and *literal* notation of it; as that again, with a deſign to ſhew the *reaſonableneſs* of our hallowing of it, and *what kind* of hallowing it requires of us. I alledge for the former of theſe, that Authority which we have both from Scripture and reaſon, for the hallowing of thoſe things, which bear any near relation to God. For thus we are told by the Scripture, that we ought to *keep the Sabbath day, to ſanctifie it* [r], and, which is tantamount to that, that we ought to *reverence* [s] God's *Sanctuary*, as well as pay a reſpect unto the other. And that there is not leſs ground from reaſon for theſe and other things of the like nature, will appear, if we conſider them, either as expreſly commanded by God to be ſet apart for his Service, or ſet apart for that ſervice of his by men. If queſtion be made concerning thoſe things, which are by any expreſs Command of God ſet apart for his Service, ſo we ſhall need to look no farther, than that very Command, for a ground of that ſanctification, and reſpect, which we ought to pay them: Becauſe as he who commands the ſetting apart of any thing for his Service, muſt conſequently be thought to command our conſidering it as ſuch; ſo he who neglects ſo to do, muſt in like manner be thought to violate that command of his, and that Authority by which it is enforced. If therefore there be any place for doubt, as to the ground of our ſanctifying thoſe things which are ſet apart for Gods Service, it muſt be as to the ſanctifying of thoſe which are ſet apart by men; which yet will not be difficult for us to diſcover. For if, as I have elſewhere [t] ſhewn, there be reaſon enough to believe that God accepts of, yea is well pleaſed with ſuch a conſideration, that allowance and acceptation of his will be equally a ground of our ſanctifying them, and honouring them as ſuch; Gods acceptation of any thing, making it as truly ſacred, as any expreſs Command can be ſuppos'd to do. Whence it was, that the Sacriledge of *Ananias* and *Sapphira* [u], though converſant about a thing, which had no Command from God to require the devoting of it, was as ſignally puniſhed, as we can ſuppoſe any other Sacriledge to be.

[r] Deut. 5. 12.
[s] Lev. 19. 30.
[t] Explic. of the First Commandm. *Part.* 6.
[u] Act. 5. 1. *&c.*

Now as after I have ſhewn, how *reaſonable* it is to hallow thoſe things which are ſet apart for Gods honour and ſervice, it will be but conſequent thereunto to enquire *what kind* of hallowing they require of us; ſo for my more advantageous reſolution thereof I will conſider of that hallowing, which is due to them *in the general*, and of that which may be ſuppoſed to be due to *each* of them *in particular*. In the general I obſerve, that the ſacredneſs of thoſe things, conſiſting in their being ſet apart for Gods honour and ſervice, the moſt natural and moſt immediate hallowing thereof muſt conſequently be, by appropriating them to that divine honour and ſervice, for which they are *for the moſt* part deſign'd: becauſe the appropriating of them to thoſe uſes doth moſt

moſt naturally and moſt immediately declare our acknowledgment of the ſacredneſs thereof. Thus ſacred *times* are moſt naturally hallowed by appropriating them to God's worſhip and ſervice, and, conſequently thereto, excluding from them the actions of our ſeveral vocations; as ſacred *places* in like manner by aſſembling therein for divine worſhip, and not to treat of civil affairs, and much leſs make them the ſcene of light or evil ones. Sacred *perſons* are hallowed by allowing them ſuch an immunity from civil employments, as may enable them to intend their reſpective functions without diſturbance, and ſacred *veſſels* by appropriating them to the uſes of the Sanctuary, and not either converting them to civil and common uſes, or making uſe of them, as *Belſhazzar* ſometime did [x], in drunken entertainments. For the ſacredneſs of theſe things conſiſting, as was before ſaid, in being ſet apart for the forementioned ſervices, that ſacredneſs cannot be more naturally acknowledged, than by keeping them to thoſe ſervices, for which they were ſo ſet apart and appointed. Only as it may happen, that, what is ſo ſet apart, cannot without great prejudice to our ſelves, or others, be always kept to its proper uſe, ſo nothing hinders us in *thoſe caſes* to make uſe of it for others; yea to look upon *thoſe caſes* as no way intended in the ſanctification of it: Becauſe, (as appears from the practice of the Jews, and our Saviour's diſcourſe upon it) the holineſs of the *Sabbath* it ſelf did not hinder *the leading of a beaſt to water* [y], or the Diſciples from *plucking* or *rubbing the ears of corn* [z] *in their hands*, when they were an *hungred*; nor the holineſs of the *ſhew-bread* [a] from *David*'s taking of it to himſelf, when he ſtood in need of it, and diſtributing thereof to thoſe that were with him. The conſequent whereof will be, that, though ſacred things ought *for the moſt part* to be appropriated to ſacred Offices, yet for the moſt part *only*, and when it may be done without great prejudice, either to our ſelves, or others; that ſacred *times* may therefore admit of ſuch labours, as either the neceſſity, or great conveniency of our civil affairs may prompt us to, and ſacred *places*, upon a like neceſſity, or conveniency, be made uſe of for other purpoſes; and particularly for the performance of learned exerciſes (though to the immortal honour of the late *Archbiſhop of Canterbury* be it ſpoken, who, by erecting a *Theatre* for that purpoſe, hath redeem'd one of our moſt noted Churches from the performance of ſuch exerciſes, and particularly from the ludicrous part thereof) that ſacred *perſons* in fine, how much ſoever devoted to ſacred Offices, may be oblig'd to attend upon civil ones, when either the neceſſity or conveniency of the State may require it of them; and the ſacred *Veſſels* of the Temple, if not converted to another uſe in their proper ſhape and figure, yet be melted down into mony, to procure the redemption of Captives, or ſerve any juſt neceſſity of that Church or State, to which they do belong.

[x] Dan. 5. 2, 3.

[y] Luke 13. 15.

[z] — 6. 1.

[a] — 4.

But becauſe there are other ways of declaring our acknowledgments of things ſacred, beſide the *keeping them to their proper uſes*, and particularly by ſome *outward teſtimony of reſpect*; therefore enquire we, in the next place, whether the affording them ſuch outward teſtimonies be not alſo a part of that hallowing, which is due to them. Which that they are, ſeems to me evident *firſt*, from God's requiring of them, in conſideration of the ſacredneſs of the other. For thus, for inſtance, we find God requiring *Moſes* to *put off his ſhoes from his feet* [b], becauſe

[b] Exo. 3. 5.

the

the place whereon he ſtood was holy ground, and the *Captain of the Lord's Hoſt* commanding *Joſhua* to *looſe his ſhoe from his* [c], becauſe the *place* whereon he ſtood was in like manner *ſacred*. For well may we look upon ſuch like teſtimonies of reſpect, as but due to ſacred things, which had not only the command of God to require the paying of them, but that command moreover founded in the nature of thoſe things, to which they are required to be paid. Which Argument will be yet more cogent, if we conſider, *in the ſecond place*, the uſe ſuch teſtimonies of reſpect may be of, to preſerve either in our ſelves, or others, that reverent eſteem which we ought to have of them. For men naturally paying ſome outward teſtimony of reſpect to that which they have an inward veneration for; were not ſuch outward teſtimonies of reſpect paid to ſacred places, neither ſhould we our ſelves long preſerve in our minds that eſteem which we ought to have of them, nor incline others to the preſervation of it. Of which yet if there be any doubt, we have the practice of the *late times* for a witneſs, and where the diſuſe of ſuch outward teſtimonies of reſpect in places ſet apart for God's worſhip, was followed ſhortly after, I do not ſay by an opinion of there being no ſacredneſs in them, but by converting them into a Den of Thieves, yea a Stable of Horſes, for ſo we know the moſt magnificent Church here ſometime was, to the great ſcandal of our Religion. And though it be true, that the capriciouſneſs of this Age hath taught men in a great meaſure to lay aſide theſe outward teſtimonies of reſpect, and, which is more, to inveigh againſt them, as ſuperſtitious, or idolatrous; Yet as it is hard for men altogether to throw off thoſe things, which the principles of natural Religion do ſecretly prompt them to, ſo we may find, even in the moſt ſcrupulous, ſome footſteps of thoſe external reſpects, which we affirm to be due to ſacred things. How otherwiſe comes it to paſs, that the *Lord's day* is to this very moment diſtinguiſhed by them from others by the putting on of their beſt Apparel, and, as it is undoubtedly, a day of great joy and thankſgiving, ſo provided accordingly of the *garments of praiſe*? How comes it to paſs, that the ſame ſacred day, where ſuperſtition hath not prevail'd to turn it into a Faſt, is as yet celebrated with better chear, than other ordinary dayes are commonly allow'd? Why were the extraordinary days of thankſgiving, which were heretofore appointed, celebrated with ſuch outward teſtimonies of joy and mirth, and men only admoniſhed to beware [d] of that *exceſs* and *riot* which doth too often attend them? In fine, why were men admoniſhed upon ſolemn Faſting days to lay aſide their rich Apparel and Ornaments [e], and to ſuit even their external habit to the ſeriouſneſs of the day. For what are theſe but the viſible remains of that reſpect which men naturally conceive to be due to ſacred things, though, in other inſtances, they do as fondly ſet themſelves to depreciate and decry it. I will diſmiſs thoſe outward teſtimonies of reſpect, which I have ſaid to be due to ſacred things *in the general*, after I have caution'd men againſt two errors which are apt to adhere to them, and by the admiſſion of which God ſhall be rather diſhonoured, than receive any honour in, and by them. Which is either firſt, by ſetting too great a value upon particular ones, or ſecondly, by making uſe of ſuch teſtimonies of reſpect toward them, by which we are wont to expreſs our regard to God himſelf. For thus, for inſtance, though ſacred places may, as ſuch, challenge our reſpect, though the *putting off our*

[c] Joſh. 5. 15.

[d] Directory, in the Office concerning dayes of Thankſgiving.

[e] *Ibid.* in the Office concerning publick Faſting.

ſhoes from our feet, when we enter into them, be no inconvenient expreſſion of it, even in the opinion of God himſelf; yet if any man ſhould either uſe or repreſent that particular Ceremony as neceſſary to be obſerv'd by all that enter into the Houſe of God, and particularly, as by the force of a divine Command, there is no doubt he would thereby fall into ſuperſtition and will-worſhip, and ſo rather diſhonour than honour God, or his Houſe by it: Becauſe though the Houſe of God may challenge from us ſome outward teſtimony of reſpect, yet there is nothing in reaſon, or Scripture, to perſwade the obligation of that particular one, to any other, than thoſe two holy men, upon whom it was enjoin'd. In like manner, though ſacred places may as ſuch challenge reſpect from us, though the *putting our ſhooes from off our feet*, or *our Hats from our heads*, be no inconvenient expreſſions of it; yet the like is not to be ſaid of thoſe lowly expreſſions of reverence, whereby we are wont to do honour to God himſelf; Partly, becauſe we ſhould thereby give them divine honours, and ſo ſet ſacred places in the place of God himſelf, and partly, becauſe the Angels of God, who are much more holy, becauſe holy by an inherent holineſs, have carefully avoided, and forbidden the giving ſuch honours to themſelves. But as if theſe and the like errors be avoided, I ſee not what can be ſaid againſt the paying outward teſtimonies of reſpect, even to ſacred things; ſo I ſhall now go on to point out ſome of thoſe teſtimonies of reſpect, which I conceive to be no way improper to the ſeveral ſpecies thereof.

As touching ſacred *times*, which are upon the matter the only things that are now accounted ſuch, we have not only to hallow them, the appropriating them to thoſe religious exerciſes, for which they were conſecrated to God, but the paying them ſuch outward teſtimonies of reſpect, as may declare our acknowledgment of the ſacredneſs thereof; ſuch as are, (as was before intimated) the ſuiting our *habit* and *diet* to the occaſions of them, and accordingly, if they be days of joy, celebrating them with the proper expreſſions of it, if of Faſting and Mourning, by abſtaining at leaſt from all gaiety in our Apparel, and making our outward garb to beſpeak the inward compunction of our minds. For ſacred *places*, we have alſo to hallow them the *putting off our ſhoes from our feet*, or *our Hats from our heads*, when we enter into them; the adorning them with ſuch *grave and becoming Ornaments*, as may hold ſome ſutableneſs to the majeſty of him, to whom they do belong; but however, that may ſhew, that we have not more conſideration of our own Houſes, than of the Houſe of God; the keeping them from time to time in *fit* and becoming *repair*, & *cleanſing* them from that ſoil, to which they are as obnoxious, as other places. For theſe and ſuch like teſtimonies of reſpect, though not of equal neceſſity to the hallowing of them, yet tend no leſs to declare our acknowledgment of the ſacredneſs thereof, than the appropriating them to thoſe religious exerciſes for which they were deſign'd. I ſay nothing at preſent concerning ſacred *perſons*, becauſe I have elſewhere [f] accounted for thoſe outward teſtimonies of reſpect, which are due unto them; and ſhall therefore paſs from thence to the conſideration of ſacred *things*, and under which notion I comprehend all but ſacred times and places: More particularly the *Veſſels* and other *utenſils of the Sanctuary*, thoſe eſpecially which ſerve to the adminiſtration of the Holy Communion, and to which no man can think leſs reſpect to be due, than to keep them decent and ſplendid;

[f] Explic. of the Fifth Commandm. *Part.* 8.

ſplendid; but above all the Books of the *ſacred Scriptures*, the *Contents* of thoſe Books, and the *Papers* wherein they are deſcrib'd. For who can think leſs reſpect to be due to the former of theſe, than to avoid the applying the ſeveral Sentences thereof to ludicrous purpoſes, and by which thoſe Books and the Religion which they contain, is not ſeldom brought into contempt? Nay, who can think leſs reſpect to be due to them, than to mention them always with that regard, which is due to the ſuggeſtions and writings of men inſpired by the Holy Ghoſt? For whatever may be ſaid of other ſacred things, theſe are made ſuch by God himſelf, and cannot therefore be either diſhonoured or diſregarded, without ſhewing the like diſeſteem of him from whom they proceeded. And though the like be not to be ſaid of thoſe Books and Papers, wherein the dictates of holy men, or rather of the Holy Ghoſt, are deſcribed: yet as a thing may become holy by being ſet apart by men, as well as by being conſecrated by God; ſo when once thoſe Books and Papers come to have the divine dictates imprinted on them, they paſs from that common and ordinary condition, wherein they before were, to a more peculiar and ſeparate one, and which may therefore well challenge from us as peculiar a regard. Which our Church and Nation chuſeth to expreſs by the kiſſing of them in the adminiſtration of an Oath, and which all men at all times do ſo far concur in, as carefully to avoid the ſhewing to them any outward teſtimony of diſreſpect. Though why they, who do ſo, ſhould not upon occaſion think themſelves equally concern'd to pay thoſe Books ſome outward teſtimony of reſpect, is a thing which I am not able to unriddle; The diſreſpect of any *thing*, or *perſon*, becoming no otherwiſe ſinful, than upon the ſuppoſition of a reſpect being due unto them, and therefore inferring as ſtrongly the paying ſome outward teſtimony of reſpect, where there is an obligation upon us of avoiding the expreſſions of the other. However, as it would ſome way contribute to the eſteem of that ſacred Book, to avoid all teſtimonies of diſreſpect to it; ſo I cannot forbear to ſubjoin what is reported with commendation of our *E.6.* by a perſon [g] who ſeems to have been no Friend of ſuperſtitious uſances; to wit, that that Prince, when a Child, being about to take down ſomething which was above his reach, and one of his Play-Fellows proffering him a *boſſed plated Bible* to ſtand upon, and heighten him, he, perceiving it to be a *Bible*, not only refus'd it, but ſharply reproved the offerer thereof, as judging it unfit that he ſhould trample that under his feet, which he was to treaſure up in his head. So fearful was that excellent perſon of offering any thing, that look'd like a diſreſpect, to thoſe Books which our Religion obligeth us to eſteem as Sacred; And ſetting aſide a few among our ſelves, whoſe prejudices have taught them to ſlight what they ought rather to eſteem reverently of, there is not any who would not approve of that reſentment of his, and look upon it as a pregnant inſtance of his Religious temper. For even the *Turks* [h] have their *Alcoran* in ſo great eſteem, that they look upon it as an offence in one of their own Body, to ſit upon it, though unawares, but, in a Chriſtian, as alſo Capital.

[g] *Fuller's* Church Hiſt. Cent. 16. Book 7.

[h] *Busbiq. Turcic. Epiſt.* 1.

But becauſe the *name* of God, if any thing, hath a near relation to him, and may therefore be preſum'd to claim a part of that ſanctification, which I have ſaid to be due to other things of the like nature; and becauſe the thing here deſir'd in particular is the *ſanctification of*

Gods name, and ought therefore, if capable of it, to be more eſpecially underſtood; therefore enquire we, in the next place, whether that *name* of his *ought to be ſanctified* by us, and *what kind of ſanctification* it ought to have. That it ought to be ſanctified by us, we have not only its near relation to him, whoſe it is, to perſwade, and which I have before ſhewn to be a juſt ground of the ſanctification of other things; but the miſchief that would infallibly ariſe from the neglect of that ſanctification, which we affirm to be due unto it. For were not even the name of God conſidered as ſacred, neither would his nature continue long to be ſo; becauſe though that name of his be not his nature, yet it is that whereby the holineſs thereof is inſinuated into our minds, and which conſequently would fall ſhort of much of its eſteem, if the other had no mark of that ſet upon it. For thus, for inſtance, if thoſe names or titles by which God is uſually deſcrib'd, had not ſo much eſteem ſet upon them as to be appropriated to him, who is wont to be deſcribed by them; it is eaſy to ſee that his glorious perfections might thereby come to be attributed to others beſide himſelf, and he therefore loſe much of his honour by it; Becauſe names and titles were intended as Characteriſticks of his perfections, and therefore likely enough to inſinuate a belief of thoſe perfections there, where the other ſhall be found to be aſcribed. Of which yet if any doubt ſhould remain, we have a farther proof in that title wherewith this Prayer of our Lord begins; they who took the confidence to teach that the title of *Our Father which art in Heaven* might be given to a Saint, paſſing from thence to affirm, that the ſame glorious boons might be asked of ſuch a one, which our Lord had taught us to ask of God. From whence as it appears, that the names or titles of God ought to be ſanctified by us, which is the firſt thing I propoſed to eſtabliſh; ſo that they ought ſo far to be ſanctified by us, as to be appropriated to him to whom they do belong, and to the declaration of his nature and perfections. Whether they may alſo challenge from us ſome outward teſtimony of reſpect is another queſtion, but which yet, after what hath been ſaid concerning other ſacred things, will not be difficult to reſolve. For by the ſame reaſon that other things of the ſame nature may challenge from us ſome outward teſtimony of reſpect, theſe alſo may, eſpecially if any ſuch may be found as are but ſutable to them. Of which nature I reckon firſt (what we find the moſt ſcrupulous perſons aſſenting to) the mentioning of thoſe names and titles only in matters ſerious, as then too with that ſeriouſneſs and compoſedneſs which may beſpeak our regard both of them and him. I reckon ſecondly, what may with commendation enough be tranſcribed from the Turks, the not lightly employing thoſe Papers wherein they are written to any baſe Office, provided that be done not out of an opinion of its neceſſity, but only as a decent expreſſion of our regard to them. Nay what if I ſhould add thirdly, the ſometime ſuppreſſing the mention of Gods name, as we find by *Philo*, that ſome of the Jews did even in the making of an Oath, ſwearing accordingly μὴ τὸν, or μὰ τὸν, yea as the generality of them did as to the name יהוה. For, where what is ſo omitted, is not omitted out of any opinion of its neceſſity, but only as an apt, though arbitrary, expreſſion of our reſpect; I ſee not but it may be of good uſe to preſerve men from that profanation of the divine names to which the generality of them are too much addicted. Only as I inſiſt not upon this or any other

particular

particular teſtimony of reſpect, and much leſs if they ſhall be found to lead men to ſuperſtition, to which the minds of ſome are as much addicted, as thoſe of others are to profaneneſs; ſo I ſhall therefore paſs from thence to the recommending of that teſtimony of reſpect, which we are taught by our own Church to pay to the name of *Jeſus*, that is to ſay, to uſe ſome reverential geſture, when we make mention of that ſaving one. For though I would not be thought to believe, that St *Paul* deſign'd to inculcate that uſance, when he ſaid [i] that God *gave* Chriſt that ſuper-excellent *name of Jeſus* that *every* knee *ſhould bow at it*, but rather to ſhew, that men ſhould give him divine honours in conſideration of that Salvation which he purchas'd, and of which the name of *Jeſus* was intended as a Symbol: Yet I cannot but think with the learned *Grotius* [k], that he alluded thereby to that reverence which was wont to be made at the mention of any great perſons name, and conſequently gave ſufficient Authority to the uſing of the ſame at that of *Jeſus*. For if it was cuſtomary among the *Romans* (of whom the *Philippians* were a Colony) to do reverence at the mention of any great perſons name, and particularly by riſing up at it; if the uſe of that or the like geſture might therefore paſs for an apt expreſſion of the honour that ought to be done to thoſe to whom it is us'd; I cannot but think it as reaſonable to believe, eſpecially when the expreſſion of St *Paul* doth ſo aptly agree with it, that he alluded to that cuſtom in it, and accordingly made uſe of *bowing at the name of Jeſus*, as an apt expreſſion of that honour to which he was advanced, and of that ſubmiſſion which ſhould be paid to him. Which though it will not infer the uſe of that particular Ceremony, whenſoever the name of *Jeſus* is mentioned, yet will it at leaſt ſhew, that that Ceremony is no unapt declaration of that honour, which ought to be given to him, as which St *Paul* would not otherwiſe have made uſe of to denote it. Only if it ſhould be ſaid, that, whatever may be thought concerning the aptneſs of that Ceremony, yet it ought rather to paſs for a teſtimony of our regard to *him*, whoſe name it is, than to the name of *Jeſus* it ſelf; As I will not be backward to allow of the allegation, becauſe believing that the honour of God and Chriſt ought eſpecially to be intended, even in the honour of ſacred things, ſo I cannot but ſay, that the *bowing at the name of Jeſus* is not without all honour to the name it ſelf; inaſmuch as *that* and *that alone* hath the priviledge of being attended with the uſe of ſuch a reverential geſture at the mention of it. And indeed as the name of *Jeſus* was in ſtrictneſs of ſpeech the only one he had, thoſe which are ſometime ſuper-added to it, being rather the names of his Offices than perſon; So it is ſo ſignally expreſſive of that Salvation which he was ſent to procure, and for the effecting whereof it was that he was advanced by God to ſo great honour, that it may therefore deſerve from us a more particular regard, than any other name whatſoever.

I have inſiſted ſomewhat long upon this latter notion of hallowing the name of God, not becauſe I deem it to be the principal ſenſe of this Petition (for it is, though the moſt literal, yet the leſs principal one) but partly, becauſe it is ſeldom conſidered as it ought, and partly becauſe the neglect of it tends not a little to the prejudice of that other, and more principal ſenſe of hallowing the name of God. For as it is uſual with men, through an abhorrency of their former errors, to fly ſo

[i] Phil. 2. 9, 10.

[k] *Grot. in loc.* ejus verba ſunt, *Genu flectere ſignum reverentiæ. Magnus autem honos, non præſenti tantùm alicui exhibere ſigna talia, ſed etiam abſenti, nomine ejus nuncupato.*

ſo far from them, as to run into the contrary extreme; ſo it ſeems to me to have far'd as to the hallowing of thoſe things, which are the ſubject of our preſent conſideration. For finding themſelves in former times to have been taught to lay out the main of their reverence upon holy *things*, and *times*, and *places*, as if there had been no other way of hallowing the name of God, than by the reverence they paid to thoſe; finding moreover that they had been prompted to pay undue honours to them, and ſuch as were more ſutable to him whoſe they were, than to the things themſelves; The apprehenſion they had of this their error put them upon the neglect of them, and they did not only think fit to beſtow the main of their regard elſewhere, but to withdraw it altogether from thoſe things, which they had before over-valued. And hence (as was before intimated) their ſo lightly eſteeming of ſacred places, as not only not to uſe any reverential geſture in them, but to convert them, without any the leaſt ſcruple, to civil uſes, yea to beaſtly ones, to the great diſhonour of God, and the no leſs ſcandal of the Reform'd Religion. Hence their ſlighting all ſacred days, the Lord's day only excepted, yea paying ſo little regard to the Feſtivity of that, as to convert it into a Faſt. Hence laſtly ---- but I forbear, leſt I ſhould be thought to reproach mens errors, rather than prompt them to the amendment of them. But as if they had conſidered what reſpect is due to ſacred things, they would not lightly have fallen into ſuch a diſeſteem of them; ſo much leſs, if they had conſidered how much the neglect of hallowing ſacred things, may be to the prejudice of hallowing the name of God, or rather of his nature and perfections: It being but an eaſy paſſage from the diſhonour of ſacred things to the diſhonour of him to whom they are devoted, and of which we have this illuſtrious inſtance, even in thoſe who make pretenſion to Religion, that they, who erewhile made no account of ſacred places, or of their own demeanour in them, came at length to conſider as little their own demeanour toward God, even amidſt the Offices of Religion; yea to throw off (upon the matter) all external reverence towards him. Thus, I ſay, it far'd with thoſe, who made ſome pretenſion to Religion, and whom I will not be ſo uncharitable as to condemn of a diſeſteem of it; but I have reaſon to believe, it went farther with men of worſe inclinations, even to the contempt of God, and the worſhip of him. For finding even thoſe, who made ſome pretenſion to Religion, to pay no regard at all to religious places, yea to convert them to ſuch uſes, which they would not lightly employ the Houſe of any man, they valued, to; finding moreover both them and others to ſhew as little regard to thoſe, who were ſet apart to miniſter in them; That, and the intimate cognation there is between them, and him, to whom they were devoted, made them to think as ſlightly, at length, of that God for whoſe ſervice they were intended, and of that worſhip which was celebrated in, and by them. And no wonder, when they could not but ſee withal, that God's either command or approbation muſt conſequently be diſregarded in them, and, together therewith, his Authority, and the good pleaſure of his will. For what regard could men think themſelves oblig'd to pay to him, whoſe worſhippers made ſo bold with him, as to trample upon thoſe things, which had his Authority, or approbation ſtamped on them? But as therefore I cannot but think, that God may, and ought to be hallowed in thoſe things, which are conſecrated

to

to him, as well as in his own nature and perfections; ſo it is but reaſonable to think alſo, that both the one and the other were intended in that *hallowing* of God's name, which we are here taught to pray for, and concerning which I am in the laſt place to enquire, *what* it is that we *deſire of God* in order to it.

IV. For the underſtanding whereof I muſt deſire you to call to mind, that as the hallowing here ſpoken of is a thing to be performed by our ſelves, ſo we muſt therefore be preſum'd to beg of him, whoſe name we deſire the hallowing of, that he would put us into a capacity of doing it: Which is, either *firſt* by his own manifeſtation of it, or ſecondly and chiefly, by giving us the grace to hallow it, after it hath been ſo manifeſted by him. For thus, becauſe we cannot hallow the name of God, unleſs we have a due apprehenſion of it, nor attain ſuch an apprehenſion, unleſs God be pleas'd to manifeſt it; our deſire that that *name of his may be hallowed*, muſt conſequently be thought to import the deſiring, in order to it, that he himſelf would be pleas'd to *manifeſt* it, and ſo make us duly apprehenſive of it: Whether it be by the means of his *word and ſpirit*, which is one way of Gods manifeſting himſelf unto the World; or whether it be by *proper* and *ſutable effects*, and ſuch as are the genuine Iſſues of thoſe divine Attributes which we are to hallow. Which latter manifeſtation of the name of God is the rather to be underſtood here, becauſe the Scripture doth not infrequently make uſe of the word *ſanctifie*, or *hallow*, to denote thoſe diſpenſations of God by which he doth it, and by which he induceth us to a proportionable hallowing of it. For thus we find God affirming, that he would *ſanctifie* his own name [l] by *gathering his people out of thoſe Countries* into which he had diſpers'd them, and *bringing them again into their own Land*; becauſe taking off thereby from that reproach which their former calamities had brought both [m] upon Gods name and theirs, and making the Heathen both to *know* [n] and acknowledge, that he was not without a ſufficient power, as *Lord*, to deliver them, nor without a ſufficient kindneſs to prompt him to the doing of it. And thus too we find the ſame God affirming, that he would *magnify and ſanctify himſelf* [o], by bringing *deſtruction* upon thoſe that [p] were the Enemies of his people, and ſo cauſing even thoſe Enemies of his, and theirs, to *know* and acknowledge his being really *the Lord* [q], and thereby contribute to the hallowing of him. From whence as it doth yet farther appear, that Gods manifeſtation of his own name, and particularly by ſutable effects, is pre-requir'd to our hallowing of it; ſo that the deſire thereof muſt therefore be thought to be included in that *Petition*, whereby we are taught to beg of God the *hallowing* of it. Only as it is alike certain from Chriſtianity, that we cannot hallow the name of God, unleſs he, who requires us to pray for it, give us the *grace* to do ſo, as well as *manifeſt* to us the excellency thereof; ſo I muſt therefore add, that that grace of his ought to be look'd upon as one of thoſe things which we are taught to beg of God toward the hallowing of it.

[l] Ezek. 36. 23, 24.
[m] —— 20.
[n] —— 23.
[o] —— 38. 23.
[p] —— 18, &c.
[q] —— 23.

Such is the importance of that *hallowing of the name of God*, which is incumbent upon our ſelves, ſuch the *things* we are taught to beg of God, in order to our accompliſhment thereof. And I have the more carefully diſtinguiſh'd them in this my interpretation of the preſent Petition, not only to give you ſo much the more diſtinct an Explication of it, but to let you ſee how Gods *grace* and our own *endeavours*

ought

ought to co-operate to ſo bleſſed an effect; the *imploring* of the one, and the *exerting* of the other. For neither can the former of theſe be allowed to be abſent, if we cannot, in any tolerable meaſure, hallow the name of God without it; nor yet the latter be neglected, if that hallowing, for which we pray, be a thing which ought to be performed by our ſelves. For *how* (as *Hierocles* ſpeaks[r]) *can any man receive that which is good, if God be not the giver of it? or how God be ſuppos'd to give* his aſſiſtance *unto him, who implores not his concurrence to his own vertuous inclinations? That therefore we may not*, on the one hand, *preſent God with a meer verbal Prayer, but rather ſtrengthen that Prayer of ours with the efficacy of our actions; nor yet*, on the other hand, *ſo confide in our own abilities, as not withal to beg the concurrence of God to them, and as it were adjoin* our Prayers *to our good works, as the form to the matter; in fine, that we may pray for thoſe things which we mean to accompliſh, and ſet about thoſe things which we pray for*, that *Author*, whom I have taken upon me to explain, *hath ſubjoin'd theſe words*, But come thou to the accompliſhing of what thou haſt to do, after thou haſt firſt pray'd to God. *For neither ought we only to entertain a thought of doing excellent things, as if they were in our power to perform, and without the concurrence of God, nor ſo content our ſelves with a meer verbal Prayer, as to bring nothing of our own toward the acquiring of what we ask. For ſo we ſhall either intend an Atheiſtical vertue (if it be lawful ſo to ſpeak) or purſue an ineffectual Prayer: The Atheiſticalneſs of the former whereof deſtroys the nature of vertue, as the ſlothfulneſs of the other doth the efficacy of Prayer.* Words ſo rarely well adapted to the deſign of the preſent Prayer, as well as ſo excellent in themſelves, that they might well enough have become the mouth or pen of one who was acted by a far better Spirit, of one who took upon him to explain, not the advices of a Philoſopher, but the Precepts of the Son of God. Herein only they are defective, as they muſt neceſſarily have been, conſidering that Authors unacquaintedneſs with the Goſpel of our Saviour, that though they prompt us to beg of God the aſſiſtance of his grace in order to the hallowing of his name; yet they neither point us to that *Kingdom* of his, by which only it is to be attain'd, nor prompt us to pray for the *coming* of it. By which means, they muſt neceſſarily fall ſhort of directing us ſo to pray, as that we may hope, with any aſſurance, to attain that grace which we implore. But as whatſoever is defective in them, is abundantly ſuppli'd by that Petition, which comes in the next place to be explain'd; ſo I ſhall therefore proceed to the conſideration of it, and of that excellent *Kingdom* which it ſuggeſts.

[r] *In aurea Pythag. carm. pa.* 234.

Thy

Thy Kingdom come.

The CONTENTS.

What we are to underſtand by the Kingdom of God, *which is ſhewn to be no other than the* Kingdom of Chriſt, *particularly from that Kingdoms deſerving the title of the Kingdom of God, and from the Jews and our Saviours beſtowing that title on it. A like account given of the* coming *thereof, which again is conſidered, either with reference to that* Kingdom, *as a thing* not as yet in being, *or with reference to it as* already erected. *In the former reſpect it is ſhewn to ſignifie the* ſetting of it up, *and the* means, *by which that is to be done, particularly deſcribed. In the latter it is ſhewn to denote the* exerciſe of the ſeveral powers *thereof over thoſe who are the ſubjects of it. That* Kingdom *thereupon conſidered, both in its* preſent *and* future *ſtate, and enquiry accordingly made,* what *are the* particular powers *of each, and* what *we are here prompted to* deſire *the exerciſe of.*

IT is *Tertullian's* Queſtion, and after him St *Cyprians*; when *doth not God reign, that we ſhould pray for the coming of his Kingdom? or when doth that begin with him, which both always was, and ſhall never ceaſe to be?* And the queſtion is rational enough, if we conſider the tenor of thoſe Scriptures, which were pen'd before this Petition of our Lord: Witneſs their affirming, as they do in one place [a], that *the Lord is King for ever and ever*; or, as it is in another [b], that *he ſitteth a King for ever*; their affirming moreover, as they do in a third [c], that *his Kingdom is an Everlaſting Kingdom, and his Dominion endureth throughout all Ages*; or as it is in a fourth [d], that *the Lord is the true God, he is the living God, and an everlaſting King.* For the reconciling of which paſſages, with the Petition that is now before us, and together therewith the due elucidation of it; we are to know, that God may be ſaid to have a double Kingdom, a *general* and a *particular* one; by the former whereof he ſuperintends alike over all the World; by the latter, in a more eſpecial manner, over thoſe he deſigns to bring to glory, whether it be by bringing thoſe into his Church which are not as yet of it, or by preſerving thoſe that are from their reſpective Enemies; and in fine, exalting the one to the poſſeſſion of his glories, and executing vengeance upon the other. Which latter Kingdom he doth moreover adminiſter by the Conduct of his Son and our Meſſiah, and ſo make him a King in it, no leſs than himſelf. If queſtion be made concerning the former of theſe Kingdoms, even that to which I have given the name of a more *general* one, ſo no doubt can be made but that it was from Everlaſting, or at leaſt from the time that the World began to be. Of which, beſide the forementiond Scriptures, we have the continued ſeries of the works of his providence for witneſs, and the belief of all thoſe who have acknowledged a Sovereign Power. For when ever did God neglect to ſuperintend over the World by his Providence,

[a] Pſa. 10. 16.
[b] — 29. 10.
[c] — 145. 13.
[d] Jer. 10. 10.

vidence, to govern the ſeveral Creatures of it, or the influences thereof? When did he ever neglect the concernments of Mankind, or forget altogether to diſtribute rewards and puniſhments, ſutably to their reſpective demerits? For though the deſign of a future judgment might take him off, in ſome meaſure, from following the ſtrict conduct either of his mercy or juſtice, yet he left not the world without ſuch clear expreſſes both of the one and the other, as might give men to underſtand, that he had an Eye to their deſerts, and both did and would mete out Diſpenſations ſutable to them. And of this Kingdom, as it is eaſy to ſee, that thoſe Texts ought to be underſtood which aſcribe *everlaſtingneſs* to it; ſo we have no reaſon to expect any ſuch clearer manifeſtations of it, than the World before had, as to prompt us to think that our Saviour had an Eye to them, when he taught us to pray for the *coming* of God's *Kingdom*. But as the like is not to be ſaid of that other Kingdom of his, to which I gave the name of a more *particular* one; ſo I ſhall make it my buſineſs to ſhew, that *that* is the *Kingdom* here meant; and, when I have done ſo, enquire what is meant by the *comeing* of it, and conſequently what *that* is we *deſire of God* in relation to it.

I. Now that the *Kingdom* here prayed for is no other than what was but now deſcrib'd, even that which was to be adminiſtred by the hands of the *Meſſiah*, will appear, if theſe three things be conſidered; firſt, that that Kingdom, which was to be adminiſtred by *him*, did very well deſerve the title of the *Kingdom of God*; ſecondly, that that was the uſual title of it among thoſe Jews to whom our Saviour diſcourſed; and thirdly, that he himſelf, where he entreats of that Kingdom, doth upon all occaſions give it the ſame denomination and title. For, as if the Kingdom of the *Meſſiah* did very well deſerve that title, no doubt can remain but that it might be meant by that *Kingdom of God*, for the *coming* whereof our Saviour taught them to pray; ſo neither but that it was actually meant by it, if that were the uſual title of it among thoſe, to whom he diſcours'd, yea given to it upon all occaſions by himſelf: They who deſire to be underſtood, as there is no doubt our Saviour deſir'd to be, being of neceſſity to conform to the apprehenſions and language of their hearers; as without which, what they ſpeak muſt needs be uncertain to them. How much more then, when their own language, upon other occaſions, is alſo agreeable to theirs, and directs to the ſame notions and apprehenſions? Otherwiſe they ſhall as much diſagree with themſelves, as with the conceptions of their hearers, and ſo make them yet more uncertain of what they intend to inſinuate. Taking it therefore for granted, that the notion I am now upon, will be ſufficiently ſtrengthned by the forementioned proofs; I will ſet my ſelf to the eſtabliſhing of them, and firſt of all of that which pretends the *Kingdom of the Meſſiah* to deſerve the name and title of the *Kingdom of God*.

In order whereunto we are to know, that as the adminiſtration of the Meſſiah is repreſented by the Scriptures under the notion of a Kingdom, and ſo allowed of by the Jews as well as by our ſelves; ſo the ſame Scriptures gives us equal reaſon to believe, that it deſerves the name of God's Kingdom, as well as the Kingdom of the Meſſiah. Witneſs firſt, their affirming the King thereof to have been *anointed* [e] and *ſet up* [f] by him, and ſo governing rather by Gods Authority, than by his own.

[e] Pſa. 2. 2.
[f] ——6.

For

For if the Authority of that Kingdom be God's, the Kingdom muſt be ſo too, and in truth more properly his, than that Meſſiah's to whom it is imparted; He, to whom it is imparted, being not ſo much a King, as the Vicegerent of him by whom it is ſo. Whence it is, that God doth not only ſtile him *his King* [g] and *anointed* [h] one, but interpret the *combinations* of other Princes againſt him, as *combinations* againſt *himſelf* [i], and ſuch as he ſhould accordingly ſet *himſelf* to the avenging [k] of. It is to be obſerved ſecondly, that as the King of that Kingdom had his appointment by God, and ſo governed rather by Gods Authority, than by his own; ſo that Authority of his was given him to ſubjugate the World to God, and to thoſe Laws which he ſhould promulgate by him. Of which beſide the words of the Conſpirators before-mentioned, and their conſulting to *caſt off Gods Cords* [l] as well as thoſe of the *Meſſiah*, (for what need would there have been of *caſting off Gods Cords*, if they were not to be bound by his, as well as by the others?) we have a yet more pregnant proof from the tenor of that *Covenant* which the Meſſiah was to make with the Houſe of *Judah*, and which is by the Jews [m] as well as our ſelves aſcribed to his Kingdom; That *Law*, which was to be *written in their hearts* by vertue of it, being no other than [n] the *Law of God*, and by their obedience to which they ſhould become the *people of God*, as well as have a right to *his* protection.

[g] Pſal. 2. 6.
[h] —— 2.
[i] —— Ib.
[k] —— 5.
[l] —— 3.
[m] *Maimon. Præf. ad Perek Chelek apud Port. Moſis pag.* 160.
[n] Jer. 31. 33.

There being therefore no doubt to be made, but that the Kingdom of the Meſſiah may very well deſerve the title of that of God, enquire we in the next place, whether it were not as uſual for thoſe, to whom our Saviour diſcours'd, to beſtow that auguſt title on it. Which that it was, will appear if we can ſhew the *Baptiſt* to have done ſo, in thoſe addreſſes he made to them; there being no reaſon to imagine, but that that, which he call'd by that name, was ſo entitled and underſtood by thoſe to whom he diſcours'd, as by whom otherwiſe he could not well have been underſtood. Now though I cannot ſay, that that holy man, of whom we ſpeak, did ever *expreſly* ſo ſtile the Kingdom of the Meſſiah; yet neither is it to be deni'd, that he gave it the name of the *Kingdom of Heaven*, and that ſo doing, he gave it a name of the ſame importance with it. That he gave it the name of the *Kingdom of Heaven*, is clear from thoſe words, wherewith we are told by S[t] *Matthew* [o], that he entred upon his Miniſtry, even *Repent ye, for the Kingdom of Heaven is at hand.* For beſide that thoſe words of his were a completion of what *Iſay* had foretold concerning his *preparing* [p] *the way of the Lord Chriſt*, and muſt therefore be thought to refer to the approaching of his Kingdom; when the ſame S[t] *John* comes to explain the wrath and ſeverity of that Kingdom, whereby he had before incited them to the practice of repentance, he gives them to underſtand that he [q], *who was to come after him*, even Chriſt, ſhould have the *execution* of that ſeverity, and thereby ſhews yet more clearly, that it was his Kingdom whereof he ſpake. Which will conſequently leave nothing more to us to ſhew, than that that title which he gave it of the *Kingdom of Heaven*, is the ſame in ſenſe with that of the *Kingdom of God*, and intended by the *Baptiſt* to denote it. But neither can any doubt be made of that, if we conſider either the aptneſs of that phraſe to denote the Kingdom of God, or the Scriptures promiſcuous uſe of the one, and the other expreſſion, to ſignify the Kingdom of the *Meſſiah*. For beſide, that the word *Heaven* is not infrequently ſet to denote

[o] Mat. 3. 2.
[p] —— 3.
[q] —— 12.

that God who dwelleth in it, whence it is, that we read in one place [r] Mat. 21. 25. of the *Baptiſm of John*'s being *from Heaven*, and in another [f], of the [f] Dan. 4. 26. *Heavens bearing rule*; That Kingdom of Chriſt, which is, in the Parable [t] Mat. 13. 24. —— 31. —— 33. of our Saviour, expreſſed by the title of the *Kingdom of Heaven*, is elſewhere, as I ſhall afterwards ſhew, expreſſed by that of the *Kingdom of God*; which ſhews thoſe expreſſions to be of one and the ſame [u] Mat. 13. 31. importance. Whence it is, that what is in S[t] *Matthew* [u] the *Kingdom of Heaven* (for that expreſſion he makes uſe of, where he reſembles it to [x] Mark 4. 30. a grain of *Muſtard Seed*) is by S[t] *Mark* [x] delivered under the title of that *of God*, and compared, as he there ſpeaks, with the ſame compariſon. To all which if we add, that that *Kingdom of Heaven*, whereof S[t] *Matthew* ſpeaks in his account of our Saviour's Parables, is for the moſt part ſet to denote the adminiſtration of it on Earth, as the Parables by him produced ſhew; ſo we ſhall have yet leſs cauſe to doubt of its being intended to denote that Kingdom which was from God, and both erected and promoted by him: There appearing not otherwiſe any reaſon of its being there entitled *the Kingdom of Heaven*, than becauſe it was ſet up, and managed by that God, who is there. Now foraſmuch as the *Kingdom of Heaven* is the ſame in ſenſe with that of the *Kingdom of God*; foraſmuch as *John* the *Baptiſt* gave that title to the *Kingdom of Chriſt*, and thereby ſhew'd it to have been known, among thoſe to whom he diſcours'd, by the name of the *Kingdom of Heaven*, or *of God*; it is but reaſonable to believe, becauſe our Saviour here ſpake to the ſame perſons, that he himſelf meant the very ſame Kingdom by that which he here attributes to *God*, and which accordingly he prompts us to pray to him, to haſten the *coming* of.

But becauſe we cannot have a more certain proof of Chriſt's underſtanding his own Kingdom by it, than his giving that upon all occaſions the ſame denomination and title, therefore proceed we to ſhew, that that language is familiar with him, neither doth he more often mention that Kingdom of his under any other titles, than under thoſe of the *Kingdom of Heaven*, and *of God*. Of his often calling it by the name of the *Kingdom of Heaven*, I have given you inſtances enough already in the Parables before referr'd to by me, and that it is not leſs uſual with him, and his Diſciples after him, to entitle it the Kingdom of God, the following Scriptures do abundantly declare. For thus, when he firſt ſet himſelf to promote this Kingdom of his, by Preaching [y] Mark 1. 15. the *Goſpel* of it, he told them [y] *the time was fulfill'd* for their liſtning to it, becauſe the *Kingdom of God*, that is to ſay, that which the Goſpel promulg'd, and ſo his Kingdom alſo, was *now at hand*. And *verily I* [z] —— 9. 1. *ſay unto you* (ſaith the ſame [z] Jeſus) *there be ſome ſtanding here, which ſhall not taſt of Death, till they ſee the Kingdom of God come with power*; [a] Mat. 16. 28. that is to ſay, as S[t] *Matthew* [a] explains it, till *they ſee the Son of man comeing in his*. *I muſt preach the Kingdom of God to other Cities alſo*, ſaid [b] Luc. 4. 43. the ſame *Jeſus* [b] to thoſe of *Capernaum*, and to whom no doubt, agreeably to his practice elſewhere, he had preach'd his own Authority, and miſſion. And *he ſent forth his twelve Diſciples to preach the Kingdom of God*, [c] —— 9. 2. ſaith S[t] *Luke* [c] in his ſtory of him, even that Kingdom, as it is after- [d] —— 6. wards interpreted [d]; which the *Goſpel* declar'd, and ſo no leſs his Kingdom, than that of God. It were infinite to reckon up the ſeveral places of Scriptures, which ſhew Chriſt and his Apoſtles to have given his Kingdom the name of that of God, therefore I ſhall content my ſelf with

with adding, that the ſame *Jeſus* proves *the Kingdom of God to have been come among the Jews* [e], by his *own caſting out Devils through his Spirit*, as St. *Luke* [f] St *Paul's teſtifying the Kingdom of God to* the ſame perſons, by his *perſwading them concerning Jeſus, both out of the Law of* Moſes, *and the Prophets*.. Which what is it but to ſay, that that Kingdom of God, whereof our Saviour and his Diſciples ſo often ſpake, is no other than the Kingdom of Chriſt; and conſequently that we are to underſtand *that* to have been the *Kingdom* of God, for the *coming* whereof we are taught to pray?

[e] Mat. 12. 28.
[f] Act. 28. 23.

II. It appearing from the premiſes, what that *Kingdom* is which is the ſubject of our preſent conſideration; enquire we in the next place what is meant by the *coming* of it, and conſequently what that is we are taught to pray for with relation to it. For the underſtanding whereof we are to know, that as the Kingdom of Chriſt may be conſidered in a *double* Capacity, to wit, as either *already ſet up*, or only *in a poſſibility* to be ſo; ſo it may accordingly have a double *coming*. For if we conſider it in the *latter* of theſe, ſo the coming thereof will be no other than the *ſetting of it up*, and bringing men to the acknowledgment thereof; but if in the *former*, the *exerciſe of the ſeveral powers* thereof over thoſe who are the Subjects of it. Now how far the Kingdom of Chriſt ought both now and heretofore to be conſidered in each of theſe Capacities, and by what means it makes its ſeveral approaches, muſt be my next buſineſs to enquire, and ſo declare more particularly what we ought to intend, when we pray for the coming of it.

1. I begin with the Kingdom of Chriſt, conſidered as a thing *not as yet ſet up*, but only *in a poſſibility* to be ſo. A notion wherein we ſhall find, that we have great reaſon to look upon it, whether we have a regard to that time when this Petition was at firſt ſuggeſted, or whether we have reſpect unto our own. For if the Kingdom of Chriſt were at all ſet up in the former of theſe periods, yet it was only ſo, as that too among thoſe few Diſciples, whom he had then gathered to himſelf. As for the main body even of the Jewiſh Nation, the notice thereof *only* had ſcarce arrived at them; ſo far they were at that time from having been brought under the obedience of it. And though this Kingdom by our Saviours great diligence did afterwards extend it ſelf farther, and gain'd upon many more than thoſe he had now acquired: yet as he liv'd not long enough after the firſt publication of the Goſpel of it, to extend it over the whole Land of *Jury*; ſo *Galilee* being the main ſcene of his preaching of it, we are of neceſſity to ſuppoſe it, during his time, to have been confin'd within very narrow bounds, and, in that reſpect, not unlike thoſe ancient Kingdoms, which extended not much farther than the deſcendents of the ſame ſtock. It is true indeed (for what ſhould hinder me to acknowledge a thing, whereof there is ſo good proof [g] both in the Scriptures of the Old and New Teſtament) it is true, I ſay, that this Kingdom was not altogether a ſtranger even to the more ancient Jews, neither were they without the benefit or overſight thereof; But it was then ſo extremely clouded by the Oeconomy of *Moſes*, but was however ſo weak and imperfect in reſpect of what it afterwards was, that even in the opinion of *John the Baptiſt* and our *Saviour*, it hardly deſerv'd to be reckoned to it: The former repreſenting himſelf [h] as only the *Harbinger* thereof, and our Saviour, who ſpake moſt favourably of the times preceding his own, dating the

[g] Explication of the Creed, in the words *Our Lord*.
[h] Mat. 3. 2.

[i] Mat. 11. 12. the Commencement of it but from [i] the time of that *holy mans* proclaiming it. Which yet, as appears from his foregoing words, was rather charitably than ſtrictly averred by him, he repreſenting *the leaſt in*
[k] —— 11. *the Kingdom of Heaven* [k], as *greater than* John Baptiſt *himſelf*; which ſhews, that that Kingdom, in ſtrict Speech, began but with his own Proclamation of it. Such evidence you ſee there is of this Kingdoms being but imperfectly ſet up even among the Jews, both at the time of our Saviours firſt ſuggeſting this Petition, and his own continuance here; But whatever it were among the Jews, it was not at all ſet up in the Gentile World, nor, as it ſhould ſeem by our Saviours own words,
[l] — 15. 24. [l] intended by God to be: He telling the *Canaanitiſh* Woman (who yet ask'd him none of the prime boons of his divine Kingdom) that he was *not ſent ſave to the loſt ſheep of the Houſe of* Iſrael. As for the *loſt ſheep* of the *Gentile World*, which yet were the far greater number, they were both then and long after without the conduct of this *great Shepherd of our Souls*; they were ſo far from being within the verge of his Kingdom, that they were not ſo much as within the Kingdom of the
[m] Ephe. 2. 12. Father. They were, as S[t] *Paul* ſpeaks [m], *without God in the World*, and
[n] Act. 17. 30. God *permitted* them ſo [n] to be; they gave him not the obedience of Subjects, nor were cared for by him as ſuch. Other *God* knew they
[o] 2 Cor. 4. 4. none ſave the *God of this* [o] *World*, nor other *Prince* ſave *the Prince of*
[p] Eph. 2. 2. *the power of the air* [p], him *who ruleth in the Children of diſobedience*. To
[q] 1 Cor. 10. 20. him they erected Temples and Altars, and to him they [q] *ſacrificed*; they reſorted to his Oracles for their direction, and they followed his advices. In fine, they were ſo much his, and at his devotion, that they of-
[r] Pſa. 106. 37. fered their very *Children* [r] to him, and omitted nothing, how irkſome ſoever, whereby they might either attone, or oblige him. And though it be true, and not without great thankfulneſs to be acknowledged, and ſo much the rather becauſe we our ſelves are a happy inſtance of it; though, I ſay, it be moſt true, that God hath not only remov'd the for-
[s] — 2. 8. mer Tyranny, but, agreeably to his own promiſe [s], given *Chriſt* (in a great meaſure) *the Heathen for his inheritance, and the utmoſt parts of the Earth for his poſſeſſion*; yet there want not even now many and great Nations over which this Kingdom of God and Chriſt hath not been as yet ſet up, nor are they under the Dominion, or priviledges thereof. On the contrary, they may ſeem as much, or more under the Kingdom of *Satan*, than any of thoſe Nations were which God hath long ſince delivered from it. Which as it will make it equally reaſonable to pray for the *coming of* Chriſt's *Kingdom* to them, as that may be ſuppoſed to import the ſetting of it up where it is not; ſo will make it therefore alike neceſſary for us to mark out thoſe ways by which it is to make its approach, and ſo furniſh you ſo far forth with a more diſtinct knowledge of this Petition, and your own duty in it.

[t] Rom. 1. 16. Now as it is eaſy to ſee, by the Character S[t] *Paul* [t] gives of the *Goſ-*
[u] Mark 1. 14, *pel*, as well as our Saviour's [u] *uſe* of it for that purpoſe, that that Kingdom muſt be uſher'd in by preaching the Goſpel of it (for well may we look upon that as the proper means thereof, which is by S[t] *Paul* repreſented as the *power of God unto Salvation*, both to Jew and Gentile) ſo we muſt therefore think it our duty to pray, that God would reveal that Goſpel to the Heathen, and ſo make way for the reception of the other. For the Goſpel being the means of uſhering in that Kingdom of his into the minds and Conſciences of men; it muſt conſequently

be

be thought our duty to pray, that God would give them the knowledge of that, and ſo introduce that Kingdom of his for the coming whereof we are taught to pray. And though I know other means have been thought of to uſher in this Kingdom, or rather (for ſo it is to be fear'd) to uſher in, together with it, a Kingdom of another nature; yet as Chriſtianity no where ſuggeſts any ſuch forcible means, nor therefore licenſeth us the uſe of them, or to pray for thoſe that do, ſo they do very ill accord with the peaceable Goſpel of it; that I ſay not alſo with thoſe glorious Predictions that went before concerning it. For though the *Pſalmiſt* exhort this King of ours [x] to *gird his Sword upon his thigh*, to *ride on proſperouſly* [y] *in his Majeſty*, and to *make his right hand teach him terrible things*; yet is there preſumption enough, even from him, that another kind of force was intended, than that which the Jews dream'd of, and ſome of our own are as willing to advance; witneſs his exhorting him to ride on proſperouſly *upon the word of truth, and meekneſs, and righteouſneſs* (for ſo the Hebrew hath it) or, as we our ſelves do, *becauſe* of thoſe bleſſed qualities. For if this great Prince were to be carried to his Kingdom *upon the word of truth, and meekneſs, and righteouſneſs*; there is little reaſon to believe, but that the Sword wherewith he was to be girded, and wherewith he was to make way to his Kingdom, was to be of the ſame innocent nature. Or if, on the other hand, the *Pſalmiſt* both wiſh'd and preſag'd proſperity to him, becauſe of his perſonal meekneſs, as well as other vertues; it will be as prone to think, that he never dream'd of Chriſts uſing any external force, or meant to prompt him to the exerting of it. To conclude, whatever may be thought of ſo compelling thoſe who are actual Subjects of this Kingdom, to ſubmit to the Laws of it, which I am not at preſent to diſcuſs; it is apparent, that the Church hath no power of judgment [z] over thoſe *that are without*, and therefore neither hath ſhe any power to uſe, or deſire others to uſe, external force in her behalf, to compel them to come within the obedience of it. Which ſhews, that the Goſpel ought to be permitted to its own internal force, and we conſequently to content our ſelves with praying, that God would reveal it to the unconverted World.

[x] Pſa. 45. 3.
[y] —— 4.
[z] 1 Cor. 5. 12.

But becauſe the Goſpel cannot be revealed without a revealer, and we have not only no preſumption that God will do it himſelf, but rather that he will effect it by the Miniſtry of men, *ſent* [a] for that end and purpoſe; therefore for the revelation of that Goſpel, and the uſhering in of this Kingdom by it, we are farther to pray, that God would ſend forth men to publiſh it, or, as our Saviour hath ſomewhere [b] expreſſed it, that he would *ſend forth Labourers into his Harveſt*. Which yet ought not ſo much to be underſtood of his raiſing up new Apoſtles, as of his diſpoſing the ſtanding Governours of the Church, to commiſſionate men for that employment, and furniſhing them with ſutable abilities for it. For having long ſince appointed his Apoſtles and their Succeſſors to *go and teach all Nations*, and promis'd them to be *with them* in it, *even to the end of the World*; we are in reaſon to believe, that God expects it to be done by their hands, and conſequently to pray, that God would diſpoſe them to the doing of it, in order to the ſpreading of this his Kingdom. From whence as it will follow farther, that they, to whom the overſight of the Church is committed, ought, as occaſion offers, to ſet themſelves to the accompliſhing thereof (for how

[a] Rom. 10. 14, 15.
[b] Luke 10. 2.

how can they be thought to desire the thus extending of God's Kingdom, if, when they may, and when God expects it from them, they do not vigorously intend it?) so it is not a little to the reproach of the *Reformed* Churches, that, when their Commerce with the Heathen World have offered them no small advantages towards it, they have not at all pursu'd them, nor endeavour'd to plant the Gospel in it, as well as to secure to themselves the temporal emoluments thereof. In this respect far inferior to the *Church of Rome*, which hath its *Missionaries* every where, and yet more to be condemned by it, were it not that they seem to intend the spreading of their own Kingdom more than that of Gods, and which is much worse, secretly to consent to the Heathens retaining of their old Idolatries, if they will but in other things comply with the Gospel of it. Which is so true of that busy Order of the *Jesuits*, that they instructed their new Converts in *China* [c], not only *to speak little of Christ Crucified*, yea *to conceal that part of Christian Doctrine as much as might be*, but *to use all the same* customs *which the Idolaters did, only directing all their worship to Christ, and his Saints.* A practice so lewd, that it may seem rather a perverting of the Gospel, and indeed of natural Religion it self, than the introducing that, or Christ's Kingdom into the World. Only as our Saviour made use of the wisdom of the *unjust Steward*, and other such *Children of the World* [d], to shame the *Sons of light* into the like circumspection and prudence; so we may so far profit by the diligence of those, who *compass Sea and Land* to make Proselytes to Hell, as to think our selves thereby oblig'd to be as careful in propagating the sincere Gospel of Christ among the Heathen, and so make way for the spreading of his Kingdom.

[c] *Stillingfleet* Disc. concern. the Idolatry of the Church of *Rome*, c. 5. p. 441.

[d] Luke 16. 1. &c.

Lastly, Forasmuch as how careful soever men may be in the publication of the Gospel, yet we cannot expect a happy issue, unless God give success to it (S[t] *Paul* having told us [e], that though *he himself plant*, and *Apollo water*, yet *it is God that must give the encrease*) therefore we must think it alike incumbent upon us to pray, that as he would send men upon that errand, so he would give success to their endeavours, and, as it is his own Kingdom which is to be usher'd in, to put forth his own Almighty Arm toward the erecting of it.

[e] 1 Cor. 3. 6, 7.

2. I have consider'd the Kingdom of God as a thing *not as yet set up*, and accordingly shewn what that is, which we may be thought to desire when we pray for the *coming* of it. I come now to consider it as *a thing already erected*, and with regard to those places where it is. A notion, which though much more agreeable to it in succeeding times, yet was not a stranger to those of our Saviour, and particularly to that wherein this Petition was at first suggested; It being his own express affirmation, that from *the days of* John *the* Baptist [f], *to the time* he spake it, *this Kingdom suffered violence, and the violent took it by force.* If then the Kingdom of Heaven suffered violence from the *Baptist*'s time, it had a being in some measure then; how much more after our Saviour had gather'd Disciples to it, and was now instructing them among other things what Prayers they ought to put up in it? From whence as it will follow, that it is not at all improper to consider the Kingdom here spoken of as *in part* already erected, and accordingly to investigate a *coming* answerable to it; so especially if we add thereto, that what he thus prompted men to pray for in his *Sermon upon the Mount*, he did long after that renew, and when he had not only gain'd many Disciples himself,

[f] Mat. 11. 12.

himſelf, but ſent forth his *twelve Apoſtles* [g] and *others* [h] upon the ſame errand, and who no doubt brought in many to the obedience of this Kingdom, as well as *ſubjected* [i] *the Devils* to it. For if, after ſuch effects as thoſe, our Saviour thought it no way unſeaſonable to prompt men [k] to pray for the *coming* of his Kingdom, that alone is a ſufficient proof, that it is no more improper to thoſe times, when this Kingdom is well eſtabliſhed, than it was to that of the infancy thereof. But then, if it be moreover conſidered that that Kingdom, whereof we ſpeak, is always, even where it is eſtabliſhed, capable of a farther force and luſtre; if we conſider that a great part of its Dominion will continue future to the end of the World, becauſe not to be exerted till the opening of the other; ſo it will not only be proper enough to pray for the *coming* of this Kingdom, even when it is in being, but alſo with reſpect to it as ſuch, and to thoſe places where it actually exiſts, as well as thoſe to which it is not at all come. For if this Kingdom, during the preſent World, be every where in ſome meaſure future, there will be place ſo far for praying for the coming of it, even where it in ſome meaſure is, and we therefore in the next place to enquire what is meant by the coming of it, conſidered in that capacity, and what accordingly we may be thought to deſire of God when we pray for the *coming* of it.

[g] Luke 9. 1.
[h] —— 10. 1.
[i] —— 17.
[k] —— 11. 2.

For the reſolution whereof we are firſt to know, that that Kingdom, whereof we ſpeak, being a Kingdom already in being, and accordingly conſidered by us as ſuch; by the coming thereof muſt needs be meant the farther exerciſe of its ſeveral powers over thoſe who are the ſubjects of it; that being the only ſenſe wherein it can be ſaid to be future, and therefore the only one wherein it can be expected to come. It is to be noted ſecondly, that as by the coming here deſir'd can be meant nothing elſe than the farther exerciſe of its ſeveral powers over thoſe who are the ſubjects of it; ſo thoſe powers may again be conſidered either as proper to its preſent ſtate, and accordingly more or leſs always exerciſed in it, or peculiar to that ſtate which is to begin with the other World, and is accordingly moſtly known by the name of the *future* one. If queſtion be made concerning the exerciſe of thoſe powers which are proper to its preſent ſtate, and which accordingly are more or leſs always exerciſed in it; ſo our praying for the coming of this Kingdom will not only import the continuance of the exerciſe of thoſe powers, but a more full and glorious manifeſtation of them. For if by the coming of this Kingdom be meant the farther exerciſe of its ſeveral powers; he, who prays for the coming of it, muſt conſequently be thought to pray, that thoſe powers may be ſtill exerciſed, yea exerciſed in as ample a manner as the preſent ſtate is capable of. On the other ſide, if queſtion be made concerning the exerciſe of thoſe powers which are peculiar to that ſtate which is to begin with the other World; ſo by praying for the coming of this Kingdom, muſt be meant, the exerting, as ſoon as may be, thoſe powers which are peculiar to it, and ſo a yet more full and glorious manifeſtation of it. It is to be obſerved thirdly, that as by the coming of this Kingdom muſt be meant the farther exerciſe of its ſeveral powers, agreeably to its reſpective ſtates; ſo where the exerciſe of thoſe powers is, by the Decree of God, to be uſher'd in by any preparatory methods, we muſt conſequently be thought to pray for the premiſing of thoſe methods in order to the

coming of it, and of that Kingdom to which it doth belong. All therefore that will be farther requiſite for me to do, is to mark out thoſe ſeveral powers, in the exerciſe whereof we have ſaid the coming of this Kingdom to conſiſt, and thoſe methods which are preparatory to the exerciſe thereof.

To begin with thoſe powers of the Kingdom which reſpect its preſent ſtate, and which may be reduc'd to two heads; to wit, either ſuch as tend to bring men to the obedience of it, or ſuch as tend to the conſerving and rewarding of thoſe who yield that obedience to it, or to the puniſhing of thoſe who either detrect the obedience of it, or are any way inſtrumental to the oppoſing of it. That the exerciſe of the former of theſe powers ought eſpecially to be deſired by us, is evident in a great meaſure from what we are taught to deſire of God both before and after this Petition. For if, agreeably to the former of theſe, we ought to deſire that his name may be hallowed, as, in conformity to the latter, that his will may be done by us; if (as Chriſtianity doth every where aſſure us) neither the one nor the other can be done, without the aſſiſtance of him to whom this Kingdom is committed; then ought we, eſpecially when the deſire of its coming is thus plac'd between them, to think it a great part of its deſign, to prompt us to deſire the exerting of that power thereof, by which we may be diſpoſed for the performance of them. Agreeable hereto is the account that is given of this Kingdom, by thoſe who could not be ignorant of the adminiſtration of it. For if this Kingdom were in a great meaſure to be exercis'd upon the Souls of men, as our *Saviour*'s affirming it to be *with-*
[l] Luke 17. 21. *in* [l] *us* doth ſufficiently declare; if it were ſo far intended by God to implant vertuous qualities in them, that S[t] *Paul* ſtuck not to affirm, that
[m] Rom. 14. 17. Kingdom to be *righteouſneſs* [m], *and peace, and joy in the Holy Ghoſt*; then muſt the coming thereof be thought to import the exerciſe of that power whereby thoſe vertues are produc'd, and we brought to a compliance with them, and with that Kingdom to which they do belong. But ſo was it of old foretold concerning this Kingdom of God, that we may not any longer doubt of our obligation to intend it, when we pray for the coming of it; the promiſe of God concerning it being, that
[n] Jer. 31. 33. he would *put his law in our inward parts* [n], *and write it in our hearts*; *and he be our God, and we become his people.* For if the Law of this Kingdom were to be put into mens inward parts and hearts, if it were to be ſo far imprinted on them, as to procure a mutual acknowledgment between him whoſe that Law was, and thoſe to whom it was given; then was this Kingdom of God to ſubdue men to the obedience of it, as well as to preſcribe rules for it, or oblige to the giving of it. And indeed as that Kingdom, whatſoever it is, would be very imperfect, which ſhould not be able to bring a conſiderable number of its Subjects to give a due obedience to it; ſo much leſs ſuch a Kingdom as was intended for the regulations of mens hearts, as well as for the framing of their actions. For to make that Empire, in any meaſure, ſuch,
[o] Pſal. 110. 3. it muſt procure, as the *Pſalmiſt* [o] ſpeaks, mens being *willing in the day of its power*, as well as to pay an outward Conformity to it; the heart being no farther ſubject to any Empire whatſoever, than it can be ſuppos'd to be inclin'd to a willing compliance with it. Now as when it appears that it is a great part of the power of this Kingdom to bring

men

men to the obedience of it, no doubt can be made but that the exerting of that power must be a great part of our desire, when we pray for the coming of it; so nothing therefore can be farther requir'd to shew the full importance of it, as to this particular, than to describe out the *means* whereby such an obedience is to be procur'd. Which we know to be first of all the due promulgation of the *Gospel* of it, as which is represented by St *Paul* [p] as the *power of God unto Salvation*, or rather the external instrument thereof, and the *influence of Gods holy Spirit* in, and with it; it being unto him that the same St *Paul* [q] ascribes those several graces and vertues, which the Law of this Kingdom enjoins, and of which our obedience to it is made up. By means of which the sum of our desires will be, God's so providing by the Declaration of his Gospel, and the assistances of his Spirit, that men may readily apprehend, and as readily conform to those Laws which this Kingdom shall be found to enjoin. Whence it is, that our Catechism explains the Petition that is now before us, by giving us *the grace to serve this* King of ours, as which is both the most obvious notion of it, and the principal importance of it. And though it be not to be deni'd but that this part thereof was more seasonable, when as that Spirit of God, by which this Kingdom was to be erected, was not *as yet given*, nor order taken by our Saviour for the transmitting of it, and the Gospel to the World; though I as little doubt, but that our Saviour might have the giving it in his eye, when he prompted his Disciples to pray for the coming of his Kingdom; Yet the necessities the Church always stands in of the assistance of that Spirit, and the reason there may be for the withholding of it by means of the sins of those that are the members of it, make it always seasonable enough to beg the influences thereof, and Gods either continuing or restoring it.

[p] Rom. 1. 16.

[q] Gal. 5. 22.

From that power which tends to bring men to the obedience of this Kingdom, pass we to those that are conversant about the conserving or rewarding those that pay it, or inflicting due punishments upon those who either detract its obedience, or are any way instrumental to the opposing of it. For the understanding whereof we are first to know, that as it is the part of a King to watch over his obedient Subjects, and either to preserve or reward them; so that alone may suffice to perswade, that the King, whereof we speak, is equally inclinable to it, and may therefore be reasonably enough desir'd to do it; Especially if it also appear, which cannot be doubted of in the present Case, that he is not without an ability for the performance of it: For how can we think but so benign and mighty a King will watch, with the greatest tenderness, over such of his Subjects as yield a due obedience to his Laws? And though it be also true, as shall hereafter be more fully declar'd, that the distribution of rewards and punishments is, by his own wise Decrees, reserved especially for the other World; yet obedience to his Laws being not without the *promise of the life that now is* [r], *as well as of that which is to come*, neither can we think, but that he will, in some measure, intend the distribution of rewards here, nor therefore but that it may be acceptable to him, to pray, so far at least, for the doing of it, as may be necessary for the encouragement of their obedience to him, and consistent with his own wise determinations concerning the awards of the other World. Of which yet if any doubt be made, the following Petitions will clear it, because prompting the Children of this

[r] 1 Tim. 4. 8.

Kingdom to beg of him their *daily bread*, the *forgiveneſs of their ſins*, and the *delivering of them from evil.* And this as the Subjects of this Kingdom have always more or leſs experimented, yea even in thoſe diſmal times wherein it was at firſt ſet up; (for we find by St *Luke* [f], that the *Churches* were not even then *without reſt*, and ſuch a *reſt too* as contributed to the *multiplying* of them) ſo this King of Kings at length ſo far remembred himſelf to be ſuch, and the Prayers that had been put up to him for the coming of his Kingdom, as to encline even Earthly Princes and Princeſſes, of *Perſecutors* of the Subjects of this Kingdom, to become *nurſing Fathers and nurſing Mothers* of them. Such evidence there is of the benign powers of this Kingdom toward thoſe who are obedient Subjects of it; and that it is not without the like powers for the deſtruction of rebellious ones, or thoſe who ſet themſelves to oppoſe it, is evident from our Saviour's proving this Kingdom to have come among the Jews, by his own [t] *caſting out Satan* the principal Adverſary thereof, his *binding that ſtrong man, and ſpoiling him of his goods*; from the threats of *John the Baptiſt*, when he firſt gave notice of this Kingdom, concerning that *wrath* [u] which belonged to it, and (which would erelong enſue) the *laying of the Axe* [x], even then, *to the root* of that flouriſhing tree *Judæa*, and which, if it did not *bring forth good fruit*, ſhould be *hewn down, and caſt into the fire*; in fine, this Kings having a *Fan in his hand, wherewith he ſhould thoroughly* [y] *purge his floor, and burn up the chaff with unquenchable Fire, as well as gather his wheat into his garner.* Which yet leſt any ſhould look upon as vain threats, we find not long after to have been verified in his *deſtruction of Jeruſalem* [z] and *preſerving his own Children* from it. Now if theſe were the undoubted powers of Chriſts Kingdom, as well as more benign ones; if they were repreſented as ſuch by our *Saviour*, and the *Baptiſt*, yea manifeſted themſelves in due time to be ſo; what ſhould hinder us from thinking the exerting of them to have been a part of that requeſt, which prompts us to pray for the coming of it? That Kingdom being not likely to come, even in its more benign effects, where ſome at leaſt of theſe obſtacles are not taken out of the way. Though if even this may not ſuffice, we have the example of the *Apoſtles* for our farther Warrant, and who, when they had been threatned by the Jews for the publication of the Goſpel of it, after a repetition of part of the *ſecond Pſalm*, wherein mention is made of *thoſe who gather'd themſelves againſt the Lord, and againſt his Chriſt*, ceaſed not to beg of God to *behold* [a] *thoſe* their Enemies *threatnings*, as well *as to grant unto them, that they might with all boldneſs ſpeak his word:* With what *deſign* it is eaſy to conjecture by what follows in that *Pſalm*, part whereof they had ſo repeated and appli'd, even that God [b] ſhould *break them with a rod of iron, and daſh them in pieces like a Potters Veſſel.* For with what other eye can we think they deſir'd God to behold theſe Enemies of his, than with that diſpleaſed one, wherewith he had foretold that he would *look* upon them, even in that *Pſalm* which they repreſented to him? Only as a difference ought to be made between praying againſt thoſe who do only rebel againſt this Kingdom, and thoſe who do alſo ſet themſelves to the overthrowing of it; ſo the great benignity of him, who is the King of it, and who profeſſeth to deſire that all men might be *ſaved* by it, makes it reaſonable to deſire in the firſt place the coming of this Kingdom to the Converſion even of the latter, and that other and more

[f] Act. 9. 31.

[t] Mat. 12. 28, 29.

[u] Mat. 3. 7.

[x] —— 10.

[y] —— 12.

[z] Explic. of the Apoſt. Creed, in the word *Chriſt.*

[a] Act. 4. 29.

[b] Pſalm 2. 9.

more inauſpicious coming of it, only in conſequence of their neglect of the former, and reſolvedneſs not to be wrought upon by it. But theſe cautions being premis'd, and all private enmities diſcarded, I ſee not but we may, yea ought to pray for the *coming* of it to the *deſtruction of its oppoſers*, as well as to the *advantage of the obedient Subjects* of it; becauſe the glory thereof, and of him that preſides in it, cannot otherwiſe be preſerv'd, where it is either neglected or oppoſed.

The Kingdom of God being thus conſidered in its *preſent ſtate*, and what is meant by the *coming* of it, and our *deſires concerning it* explain'd; it remains that we conſider it as to its *future* one, and concerning which, as it cannot be doubted but that the coming thereof may be the ſubject of our requeſts, ſo I ſhall therefore make it my buſineſs to ſhew, that it hath ſuch a ſtate belonging to it; what appearance there is of that ſtates being intended alſo; as in fine, what is meant by the coming of it, and conſequently what that is we are taught to pray for with relation to it.

That that Kingdom, whereof we ſpeak, hath a future ſtate belonging to it, will appear, if theſe three things be conſidered; firſt, that there is a Kingdom of God after this Life; ſecondly, that under God Chriſt ſhall have the ſuperintendency of that Kingdom; and thirdly, that that Kingdom of theirs is the ſame with that which is here erected, only adminiſtred after a new and more glorious manner. Of the firſt of theſe, we have not only thoſe Texts for a Witneſs, which aſſure us that men of evil lives ſhall have no [c] inheritance in it (for beſide that they ſpeak of it as a thing future, they alſo mention it as containing our *inheritance*, of which even good men have only an [d] *earneſt* here) but ſuch Scriptures moreover as place this Kingdom of God after the preſent life, yea after the great day of judgment. For what elſe means S[t] *Paul*, where ſpeaking of the *change* which ſhould be made in bodies by the *reſurrection*, he tells us [e], that *fleſh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption?* For not only applying thoſe words to the eſtabliſhing of the former change, but making the Kingdom of God to be all one with the ſtate of incorruption; he plainly ſhews, that Kingdom of God to have a being even after the reſurrection, and therefore much more after this life ſhall have an end. Which yet will be much more clear, if we can evidence it to be after the day of judgment alſo, as that known deſcription which our *Saviour* gives of it doth plainly declare. For beſide that he there tells us, that, preſently upon that judgment, he ſhall invite the *bleſſed of his Father to enter into the Kingdom* [f] *prepared for them*, and which no man can deem to be any other than the Kingdom of God, becauſe they are the bleſſed of him; he repreſents the ſame Kingdom in the cloſe [g] as the ſcene of *eternal life*, and ſo ſhews it to be no other than that Kingdom of God, which I before mention'd from S[t] *Paul*, and which that Apoſtle makes *incorruption* to be a proper *periphraſis* of. There being therefore no doubt to be made but that there is a *Kingdom of God* after *this life*, which is the firſt thing to be demonſtrated by us, proceed we to ſhew, which yet will not be difficult to evince, that that *Kingdom* is alſo *Chriſts*, and immediately adminiſtred by him. For beſide that Chriſt is repreſented both under the name and nature of a *King* [h] at the great Judgment day, and his intereſt in that future Kingdom of God to be ſo far at leaſt extended; beſide that it is affirmed, that *he muſt reign*

[c] 1 Cor. 6. 9, 10. Gal. 5. 21.
[d] Eph. 1. 14.
[e] 1 Cor. 15. 50.
[f] Mat. 25. 34.
[g] —— 46.
[h] Mat. 25. 31, 34. 2 Tim. 4. 1.

reign [i] *till he hath put all Enemies under his feet*, and particularly till he hath ſo ſubdued *death*; beſide laſtly (as I have elſewhere [k] ſhewn) that this Kingdom of his is an *everlaſting* one, and which, though after the Judgment Day to be adminiſtred in another form, yet is, as to the ſubſtance thereof, to abide; even that Kingdom of God, wherein our *inheritance* is depoſited, and to which we before find our Saviour ſending thoſe whom he had abſolved in Judgment, is repreſented by S[t] *Paul* [l] as the *Kingdom of Chriſt as well as Gods*, and ſo no doubt to be made of its being one and the ſame with it. If it may alſo appear to be the *ſame with that which is here erected*, only adminiſtred after a more glorious manner; then can there be as little doubt of its being but another and future ſtate thereof, which is the deſign of all theſe conſiderations to evince. But for this we ſhall need look no farther, than thoſe *Parables* our Saviour made uſe of to adumbrate his Kingdom by, and particularly the *Parable* [m] of the *good ſeed, and tares*. For if that Kingdom do comprehend within it the *Harveſt* of that good ſeed and tares, as well as their *growing up together*; if that *Harveſt* be no other then *the* [n] *end of the World*, and that different portion [o] which ſhall then be aſſign'd to thoſe good and evil men that are repreſented by them, then muſt that Kingdom of God and Chriſt, which is to follow after the preſent life, be look'd upon as one and the ſame with that which is now adminiſtred, and ſo only another ſtate thereof.

[i] 1 Cor. 15. 25, 26.
[k] Explication of the Apoſtles Creed, in the words *Our Lord.*
[l] Epheſ. 5. 5.
[m] Mat. 13. 24. &c.
[n] —— 39.
[o] —— 40, &c.

I will not ſay ought to ſhew, that that ſtate, whereof we ſpeak, is in reaſon to be underſtood as intended by our Saviour, where he prompts us to pray for the coming of his Kingdom; becauſe as that ſtate is a part of his Kingdom, and ſo not without ſufficient reaſon to be ſeparated from it here, ſo it is not only a part, but the moſt glorious and moſt comfortable part thereof, that which tends moſt eſpecially to the illuſtrating of his glory, and the procuring of their happineſs, who have been obedient Subjects of it. For well may we be thought to pray for the coming of that ſtate of Chriſts Kingdom, by which both his name and God's ſhall be ſo ſignally declar'd, and our ſelves made perfectly happy and glorious. Taking it therefore for granted, that this, as well as the former ſtate of Gods Kingdom, is to be look'd upon as here intended; I will paſs on to enquire what is meant by the *coming of it*, and conſequently what *that* is we are taught to *pray for* with relation to it.

For the underſtanding whereof we are to know, that as by the *coming* thereof, in the general, muſt be meant the *exerting* of ſuch of its *powers*, as are peculiar to that ſtate; ſo the diſcovery of *thoſe powers* therefore will be the only thing farther requir'd to a particular explication of it. And here in the firſt place it is eaſy to ſee, becauſe that *future ſtate* as to us cannot have a beginning without it; that that Kingdom muſt exert it ſelf in the raiſing of men from the dead, and reſtoring them at leaſt to their priſtine ſtate. For till then, there can be no place for the diſpenſing of its rewards and puniſhments, for this Kingdoms manifeſtation of its own juſtice and mercy, or making its reſpective Subjects the objects of it: That part of us which fell, being incapable of the influences thereof, till it be put into a condition of becoming ſenſible of them, which it cannot at all be, but by raiſing it from the dead. But neither without that can it have its full force as to its Enemies, and particularly as to its arch-enemy Satan, and his Executioner

cutioner Death. For the glory of this and all other Kingdoms, conſiſting in the overthrow of its Enemies deſigns, and particularly of thoſe deſigns which make any breach upon their Authority; Satan having by means of ſin brought Death upon the Bodies of the Subjects of this, and ſo far ſubſtracted them from thoſe either rewards or puniſhments which it is to award them, without the deſtruction of Death it cannot attain its due glory, and therefore is of neceſſity to procure a reſurrection from it. It is as eaſy to obſerve thirdly, and therefore a farther confirmation of this its power, that it cannot have its full force, either as to us or to its Enemies, unleſs it procure a reſurrection to an immortal life, and ſuch as ſhall be out of danger of any interruption of it: As to us, becauſe *nothing* that is *corruptible* [p] *can enter* into the joys of it, and much leſs be aſſur'd of continuance in them; As to its Enemy, becauſe, ſo far as Death may be ſuppoſed to prevail, ſo far muſt the Author thereof be thought to have made himſelf Maſter of his deſigns againſt it, which would be a derogation to the honour of it. From all which as it appears that the power of the reſurrection is to be look'd upon as one of the powers of the Kingdom of God and Chriſt, ſo it is yet farther confirm'd by the expreſs Declarations of the Goſpel of it; becauſe giving us to underſtand that there ſhall be ſuch a reſurrection in vertue of his power, who is veſted in the adminiſtration of it. For if Chriſt *muſt reign till he hath put all Enemies under his feet*, and particularly [q] till he hath *ſo put that our laſt Enemy Death*; if Death cannot be ſo put, but by delivering thoſe from the power of it, who had been before ſubjected by it; then muſt it be one of the powers of his Kingdom to deliver men from the power of Death, and conſequently to procure their reſurrection from it.

[p] 1 Cor. 15. 50.

[q] — 25, 26.

The next power of this Kingdom is that of *Judgment*, together with thoſe things, which are immediately preparatory to, or conſequent upon it; ſuch as is, on the one hand, the ſending forth [r] his *Miniſters the Angels*, to bring all men before his Judgment-Seat, and, on the other, his *awarding them* afterwards according to their deſerts. For that this ought alſo, yea eſpecially, to be reckoned to the powers of it, is not only evident from our Saviour's [s] telling us, that he will *pronounce* that award from his *Throne*, and with the Authority and glory of a *King*, but from S[t] *Paul's* making his *judging the quick and the dead* [t], to be one of the principal effects of *his appearing, and his Kingdom.*

[r] Mat. 13. 41.

[s] — 25. 31, 34.

[t] 2 Tim. 4. 1.

Nothing remains to complete the glory of this his Judgment and Kingdom, but to ſee to the *execution* of the award of it, and accordingly to put good men into the poſſeſſion of the joys thereof, and caſt the other into that unquenchable fire which they have deſerv'd: Which that he ſhall take care for, as well as adjudge men to, his own affirming that *after that* they ſhall paſs [u] to their reſpective ſtates, may ſerve for an abundant evidence.

[u] Mat. 25. 46.

The powers of that future *ſtate* being thus deſcrib'd, in the exerting whereof we have ſaid the coming thereof to conſiſt; it will not be difficult to declare ſo far, what it is that we are to intend, when we pray for the coming of this Kingdom. For thereby we muſt be thought to pray, that God would haſten the coming of the reſurrection, for the farther manifeſtation of his own glory in the perfect redemption of his obedient Subjects, and the bringing thoſe to condign puniſhment, who have either detrected the obedience of, or oppoſed his Kingdom; that the

the ſame God would conſequently thereto ſet up the Judgment-ſeat thereof, and award both the one and the other according to their works; in fine, that, having ſo awarded them, he would put the one into the poſſeſſion of the eternal glories of it, and glorifie both himſelf and his Son in the deſerved puniſhment of the other. For though theſe *laſt effects* may, in themſelves, be no proper objects of our Prayers, and much leſs ſo far that we ſhould deſire the haſtning of them; though that, and an opinion of a more near approach of the end of the World occaſioned many of the *Ancients* to pray for the delaying [x] of it; Yet as *Tertullian*, who tells us of it, and ſeems to commend it in his *Apologetick*, was induced by the preſent Petition [y] to queſtion the propriety thereof; ſo conſidering thoſe *diſmal effects* as illuſtrations of God's glory, as well as neceſſary concomitants of our own future happineſs, it cannot but be thought reaſonable enough to pray for the haſtning of *them*, and of that *Kingdom* to which they do belong. How much more then, when the coming of the Kingdom of Grace is equally pray'd for with this of his Glory and Juſtice, yea prayed for before the coming of the other? For if that be alſo haſtned, the neceſſities of thoſe, who are likely to be wrought upon by it, will be ſo amply provided for, that there will be no need to pray for the delaying of this, yea not to pray for the haſtning of it. *If therefore* (as *Tertullian* [z] ſpeaks) *the exhibition of the Lord's Kingdom conduce to the ſanctifying of him, and to the completion of our hope; how comes it to paſs that ſome men pray for the prolonging of the World, when that Kingdom, for the coming whereof we pray, tends to the conſummating thereof?* When *moreover, we cannot but deſire to be freed from any longer ſervitude, yea to be admitted to reign with him, as ſoon as may be? For although nothing had been here ſaid to prompt us to pray for the coming of this Kingdom, we our ſelves ſhould have been forward enough to have ask'd it of God, as haſtning to the embracing of our hope. The Souls of the Martyrs under the Altar do, not without ſome kind of murmuring, cry unto the Lord, How long Lord, holy and true, doſt thou not avenge our blood upon them that dwell on the Earth; for even their avenging is to begin from the concluſion of the World. Rather, O Lord, let thy Kingdom come as ſoon as may be, even that Kingdom which is the deſire of Chriſtians, the confuſion of the Nations, and the exultations of Angels, for which it is, that we endure ſo many ſharp conflicts, or rather for which we pray.*

[x] *Tertull. Apolog. cap.* 39.

[y] *Id. de Oratione, c.* 5.

[z] *Ibid.*

I may not diſmiſs the Petition I am now upon, till I have firſt of all taken notice of the relation it bears to thoſe which immediately precede, and follow it. Which I ſuppoſe will beſt be made out by ſaying, that our Saviour having before taught us to pray that Gods *name* might be *hallowed*, he ſubjoins as the moſt likely means of procuring it, the ſetting up that *Kingdom* which he had long before promiſed the erecting of, as that too, not only with reſpect to its preſent ſtate, but to that more glorious one, which is to commence with the other World. Only becauſe that future ſtate was not preſently to appear, and beſide, that both the one and the other would become ſo much the more glorious, by how much the greater the obedience of the preſent ſtate ſhould be; he who had before taught us *in the general* to pray for the *coming* of his *Kingdom*, prompts us to deſire more *particularly* ſuch a glorious manifeſtation of it in the preſent World, as might bring men to comply with the *will* of God, after the ſame manner that the *Cæleſtial*

ſtial Inhabitants do. By which way of ſtating it, the *coming of Gods Kingdom* will, on the one hand, be found to be a means of procuring the *ſanctification of his name*, as on the other hand, the foundation of what we are afterwards prompted to deſire concerning the *doing* of God's *will*, as we know it to be *done in Heaven*; This latter being only a particular inſtance of the power of that Kingdom, for the coming whereof we are before taught to pray. And in this relation, if we conſider the preſent Petitions, as I ſee no reaſon why we ſhould not; ſo we ſhall not only make them to have an apt dependance upon one another, and thereby bear a farther teſtimony to the wiſdom of him, by whom they were ſo digeſted; but moreover aſſign each of them a diſtinct and proper meaning, and which, in ſo ſhort a Prayer as this, it is no way probable our Saviour would omit to give them.

Thy will be done in Earth as it is in Heaven.

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What that will *of God is, for the doing whereof we are taught to pray, which is ſhewn in the* general *to be no other than the* will of his commands; *the* will of his Decrees and Providence *having no other place in this Petition, than as our ſubmiſſion thereto may be look'd upon as a part of the will of his commands, or as by parity of reaſon it may become alike obligatory to us. The ſame* will *of God declar'd more* particularly *to be that will of his which was declar'd by Chriſt, and either confirmed, or a new promulged by him. Enquiry next made by* whom *we are to deſire that this will of his may be done, which is ſhewn to be by men, yea by all the Inhabitants of the Earth. The* manner *of their performance of it, and after which we are to pray for the doing of it, brought afterwards under conſideration, and ſhewn at large to be no other, than as it is done by thoſe glorious inhabitants of Heaven the* Angels. *What kind of obedience that of the* Angels *is, more particularly declar'd, and what we deſire of God toward* our *doing of the divine will, as it is done by* them.

I Have done with that Petition, which reſpects the *hallowing of God's name*; I have given no contemptible account of that, which reſpects the powers of his *Kingdom*, and for the *manifeſtation* whereof we are before taught to pray. And had not our Saviour made a particular Petition for the manifeſtation of thoſe powers thereof, which muſt bring men to the *obedience* of it, we might have taken our leave of that *Kingdom* alſo, as well as of the *hallowing of God's name*. But becauſe he who had taught us, in the *general*, to pray for the *coming* of God's *Kingdom*, and the powers thereof, hath moreover prompted us to pray, *in particular*, for the manifeſtation of thoſe powers, which muſt bring men to the *doing* of God's *will*; it will be but neceſſary for us to allow it as particular a conſideration, and *that Petition* which prompts us to deſire it. In order whereunto I will enquire what that *will* of God is which we are taught to pray for the doing of, *by whom*, and *after what manner* we are to deſire to have it done, and *what we beg of God* in order to it.

I. There are who have thought, that by the *will* of God here ſpoken of, we ought to underſtand the will of his *decrees and providence*, and particularly that part of it, which reſpects his diſpenſations toward the Sons of men, how diſagreeable ſoever they may prove to their own will and liking: So making the Petition, that is now before us, to be
[1] Mat. 26. 39. the ſame with that which our *Saviour* [1] ſpake with relation to his future paſſion, even that *not his will* but *the will of God might be done* in it. I take no delight at all in departing from the interpretations of others, eſpecially where they ſeem to have the letter of other Texts to juſtifie them;

them; But as I cannot but take notice, that our *Church* was of another mind when it interpreted [b] the *doing of God's will*, by *obeying him as we ought to do*; ſo there is reaſon enough to believe, that our Saviour meant no farther the will of Gods *decrees and providence*, than our ſubmiſſion thereto may be found to be a part of the will of his *Precepts*, which is that our Church ſuppoſed to be underſtood. That which induceth me ſo to think is, firſt and chiefly, our being taught to deſire that Gods *will may be done in Earth*, as it is *done in Heaven*. For if (as I ſhall afterwards ſhew) our Saviour meant nothing elſe by it, than ſuch a compliance with the divine will, as is paid to it by the Angels, it will be but reaſonable to underſtand that *will* of the will of God's *Precepts*, as which alone we can ſuppoſe the Angels to give any ſignal inſtance of their compliance with; The happineſs of their condition leaving no place for afflictive providences, which are the only trial of any ones ſubmiſſion to the will of his diſpenſations towards us. I am yet farther perſwaded, that our Saviour meant not the *will* of God's *Decrees*, when he prompted us to pray for the doing of it; becauſe it doth not appear to me that our Saviour prayed ſo himſelf, or that, ſtrictly and properly ſpeaking, it need to be the ſubject of ours. For though we find our Saviour ſaying, even with reference to that *will* of God, *not as I will* [c] *but as thou wilt*, and again (which is more near to the letter of this Petition) *thy will* [d] *be done*; Yet was that rather with an intention of declaring his own ſubmiſſion to it, than that he beg'd of God the fulfilling of it: Witneſs his premiſing to the former of theſe, *if it be poſſible let this Cup paſs from me*, as to the latter, *if this Cup may not paſs from me, except I drink it*. For thoſe Speeches of his ſhew plainly, that that other of *thy will be done* was intended rather as a limitation of his former deſire, than the proper and formal object of any new one. And though I no way doubt it is as much our duty to ſubmit to the will of God's Decrees, as to comply with that of his Commands, and not only to ſubmit, but to aſſent to it; though therefore it may be equally our duty to beg of him, to whom we pray, that we may give that ſubmiſſion and aſſent unto it; Yet as ſuch a Petition preſuppoſeth that will of his to be done, and conſequently includes nothing in it of a Prayer for the doing of it; ſo our Saviours making the will of God rather the limitation of a former deſire, than the object of any new one, ſhews it to be enough for us to pray, that we may ſubmit and aſſent to that will of God, whenſoever it ſhall be performed, the which deſire is ſufficiently included in that of our compliance with his Commands. I conclude therefore that the will of God's Decrees is intended no farther here, than as our ſubmiſſion to that will of his may be ſuppoſed to be the object of the other.

[b] Anſw. to the Queſt. *What deſireſt thou of God in this Prayer?*

[c] Mat. 26. 39.

[d] —— 42.

Now though from what hath been ſaid it be competently evident, what that *will* of God is, for the doing whereof we are taught to pray (for if we are not to underſtand it of the will of his *Decrees*, we muſt underſtand it of the will of his *Commands*, becauſe there is no other will of God beſide) Yet to make it yet more evident, that this latter *will* is the *will* here intended, according as our *Church* hath underſtood it, I will offer ſuch farther arguments for it, as ſeem to me not only to perſwade our ſo underſtanding of it, but to leave no place at all for any other interpretation of it. For I demand firſt of all, by whom that *will* of God is to be done, for the doing whereof we

are here taught to pray? If we ſay by *God himſelf*, ſo perhaps it may not be altogether inconvenient to pray, that his will may be done; but what neceſſity, or reaſon, is there, that we ſhould pray, as we are here taught, that his will may be done *in Earth*, as it is *in Heaven?* For thoſe laſt words implying that that will of his is more perfectly done in Heaven, than it is in Earth, as which otherwiſe it would not have been repreſented as an exemplar of; it would follow that God's will is more perfectly done by himſelf in Heaven, than it is on Earth: In a direct contrariety to the aſſertion of the Scripture, as well as to the Al-
[e] Pſa. 135. 6. mightineſs of his nature; it being the affirmation of the *Pſalmiſt* [e], that he *doth whatſoever he pleaſeth in the Earth, and Sea, and all deep places*, as well as *in the Heavens*, as indeed what ſhould hinder his performance of it? If therefore we ſay (as no doubt we muſt) that that will, for the doing whereof we are to pray, is to be performed *by our ſelves*; ſo we ſhall not only find yet more reaſon to underſtand it of the will of his *Commands*, as which is our moſt proper concernment, but, conſidering what is afterward ſaid concerning our doing it *as it is in Heaven*, an abſolute neceſſity of our ſo underſtanding of it. For ſo far as we are inſtrumental to the will of his Decrees, ſo far there is no doubt we do as neceſſarily follow the conduct of it, as any of the powers of Heaven can be ſuppos'd to do. All the difference that is between us, and thoſe Heavenly Inhabitants, is as to our compliance with the will of his *Commands*, and which whilſt the Angels do readily and perfectly obey, we do either wholly *detect* the obedience of, or very *imperfectly* and *unwillingly* perform. Such evidence there is from the Petition it ſelf, that the *will* here ſpoken of is the *will* of Gods *Commands*, but it will become yet more clear by its being immediately ſubjoin'd to that, which prompts us to pray for the *coming of his Kingdom*. For if that *Kingdom*, in its *preſent* ſtate, cannot manifeſt it ſelf more gloriouſly, than by bringing men to yield obedience to the Commands of him, who preſideth in it; if the happineſs of its *future* ſtate, cannot be attain'd without *doing that will* of his, as he, who ſhould beſt know, hath expreſly
[f] Mat. 7. 21. [f] affirm'd; Then can we not impoſe a more apt ſenſe upon that *will*, for the doing whereof we are immediately after taught to pray, than the *will* of his *Commands*; that *will* of his, which, as a Sovereign Prince, he may oblige men to the doing of, and by procuring the doing whereof the majeſty of his Kingdom doth illuſtriouſly appear; that *will* of his, without the doing whereof the glories of this Kingdom cannot be obtain'd; in fine, that *will* of his, the doing whereof is ſo great a part
[g] Rom. 14. 17. of the power of his Kingdom to procure, that S[t] *Paul* [g] makes it to conſiſt in *righteouſneſs*, and other ſuch like inſtances of our compliance with the Laws of it.

I have inſiſted the longer on the general notion of the word *will*, not only becauſe it is the foundation of all that follows, but that I may take occaſion from thence to obſerve, how much it concerns all thoſe that call themſelves Chriſtians, to ſee to the obedience of their Heavenly Fathers will and Laws. For is it to be believ'd, that our Saviour would have taught us to pray, that his *will may be done* by us, if he did not expect that we ſhould yield obedience to it? Is it otherwiſe to be believ'd, that he would have made a *particular* Petition of it, when it is not obſcurely inſinuated in each of the foregoing ones? For is it not a part of the *hallowing of God's name* to give obedience to his Laws?

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Can we otherwiſe make a due acknowledgment of that Authority which he hath over us, as our *Creator*, or *Father*, or *Prince?* Will not his name be rather *blaſphem'd*, than *honour'd*, by the evil lives of the Worſhippers of him? Will not men be apt to think, that the God we worſhip is either of the ſame corrupt inclinations, or doth not much concern himſelf for the repreſſing of them in others? But how then can we pray that God's *name may be hallowed* by us, but we muſt alſo pray and endeavour, that we may conform to his righteous Laws, and by our *good works*, as well as by other means, declare our *hallowing of his name*, as well as procure glory to it from others? On the other ſide, is not that *Kingdom*, for the *coming* whereof we are alſo taught to pray, a Kingdom of *righteouſneſs* and *peace?* Is it not a great part of its preſent deſign, and power, to bring men to the practice of them? Was not the way of that Kingdom prepar'd by the Doctrine of *repentance*, and bringing forth *fruits worthy* of it? Did not the Goſpel of that Kingdom open it ſelf by a Declaration of the will of God, and the neceſſity of our obedience to it? But how then can we pray for the coming of this Kingdom, but we muſt alſo pray that the will of him, whoſe Kingdom it is, may be done? And if we do, what neceſſity was there of making a particular Petition of it, or indeed what probable reaſon for it? were it not to inſinuate, that that will ought eſpecially to be intended, and that, as our Saviour hath made it the matter of a particular requeſt, ſo it ought as particularly to be heeded and obey'd, by thoſe who are the Subjects of that Kingdom.

A *General* Account being thus given of that *will* of God, for the doing whereof we are taught to pray; it will not be difficult to come to a more *particular* underſtanding of it. For if that *will* of God be no other than the *will* of his *Commands*; if it be the *will* of thoſe *Commands*, which that *Kingdom*, for which we before pray, enables him to impoſe upon his Subjects; then muſt it alſo denote whatſoever is declar'd as ſuch by *Chriſt*, becauſe he is the Adminiſtrator of that Kingdom. But from hence it will follow firſt, that we ought to look upon as a part of that *will*, whatſoever ſhall be found to be incumbent upon us by the Laws of *reaſon* and *nature*. For it being the declar'd intention of our Saviour not to *caſſate* thoſe ancient obligations [h], but rather to *fulfil* and *add to* them, it being moreover ſo far his intention to continue thoſe obligations, as to forbid thoſe that violate them [i] to hope for any part in God's *Kingdom*; whatſoever ſhall be found to be incumbent upon us by thoſe more Ancient Laws, ought to be look'd upon as truly, and as much the *will* of God, as any of thoſe new Laws, which he ſuperadded to them. It will follow ſecondly, becauſe thoſe Ancient Laws comprehend within the compaſs of them, the duties of *piety*, *ſobriety*, and *righteouſneſs*, that thoſe alſo are to be look'd upon as parts of the ſame divine *will*, and we accordingly to beg of God to enable us for the performance of them. But ſo St *Paul* hath expreſly declar'd, that we may not any longer doubt of theſe things being a part thereof; it being his aſſertion, that that *grace which bringeth Salvation, teacheth us* [k], *that, denying all ungodlineſs and worldly luſts; we ſhould live ſoberly, righteouſly, and godly in the preſent World.* It will follow thirdly (becauſe that is no leſs a part of the Law of *reaſon* and *nature*) that we ſubmit our ſelves to thoſe evils which he ſhall be pleaſed to inflict, as well as obey thoſe Commands which he ſhall be pleaſed to enjoin upon us. For the Com-

[h] Mat. 5. 17, &c.

[i] —— 19.

[k] Tit. 2. 11, 12.

mands

mands of God becoming obligatory, by being the reſults of his *will*, and his inflictions equally the reſults of it; the ſame reaſon, which obligeth us to conform unto the one, will oblige us to ſubmit unto the other, as having the ſame Authority ſtamp'd upon them. It will follow fourthly (becauſe a part of the ſame Law of *reaſon* and *nature*) that we look upon as equally included in this *will* of God, our embracing, as well as ſubmitting to thoſe evils he ſhall inflict upon us, and receiving them with alacrity and chearfulneſs. For that will of his, which prompts him to it, being not carried thereto unadviſedly or maliciouſly, but by that goodneſs and benignity which is natural to it, deſigning moreover to make it inſtrumental to the production of a far greater good, than it robs the afflicted perſon of; that goodneſs and intention of its makes it to him in the nature of a benefit, and ſo as fit to be receiv'd with chearfulneſs, as patiently to be ſubmitted to. And in this ſenſe, as I no way doubt but that the *will* of Gods *decrees* and *providence* may find a place in this Petition, to wit as our ſubmiſſion and aſſent thereto may become a part of the *will of his commands*, or by *parity of reaſon* become alike obligatory to us; ſo I was the more willing to make a particular mention of it, becauſe Chriſtianity is as particular in the recommendation of it: Witneſs, I do not ſay only, its ſo advantageouſly repreſenting Chriſts ſo meekly *ſubmitting* to the divine will, notwithſtanding the dread he ſtood in of thoſe calamities it might bind upon him, but its taking care to ſet forth to us the great *advantage of afflictions*, and the *kindneſs* of God in the inflicting of them, its requiring us to be *patient under tribulations*, yea *to rejoice* becauſe of them. For theſe and the like admonitions make it evident, that we cannot conform even to the *will of the divine Commands*, unleſs we frame our ſelves, in like manner, to a chearful undergoing even of thoſe *evils*, which the *will of his decrees and providence* ſhall be pleas'd to bind upon us. It will follow fifthly, that as we ought to look upon the Laws of reaſon and nature as a part of the *will* here ſpecified, and particularly ſuch of them as are before remembred; ſo alſo upon thoſe Laws, which are ſuperadded by Chriſt unto them, becauſe the more *particular Laws* of this divine Kingdom. By which means it will become equally our duty, and a part of that *will*, for the *doing* whereof we pray, to pay the ſame *adoration*, and the ſeveral ſpecies of it to the *Son* and the *Holy Ghoſt*, which the Laws of nature and Chriſtianity oblige us to pay unto the *Father*; To look upon that *Son*, and our *Saviour*, as the *inſtrument* of our Salvation, and accordingly to *depend immediately* upon his merits and interceſſion for it; To make profeſſion of our Faith in him by being *baptiz'd* into his Religion, and *aſſociating* our ſelves ever after to that *Church* which he hath founded, and *communicating with it* in all thoſe Offices, which he hath appointed us to ſerve him by; To *beg the aids of his Spirit* in order to the framing of our lives after his Commands, and willingly to *concur* with them in the working out our own Salvation; In fine, to obſerve all thoſe things, which either *Chriſt* himſelf hath enjoin'd, or authorized *thoſe* to impoſe upon us, with whom he hath left the ſuperintendency of the Church. For as all theſe things are manifeſtly the Doctrine of the *Goſpel of the Kingdom*, and therefore to be look'd upon as his *will*, whoſe that *Goſpel* and *Kingdom* is; ſo they are therefore alſo to be look'd upon as a part of that *will*, which is now incumbent upon us, and for the *doing* whereof we are accordingly taught to pray. It

will

will follow ſixthly and laſtly, that as Chriſtianity hath particular Laws, as well as more general ones, anſwerably to the ſeveral ſtates of men which God hath ſet in this his Kingdom; ſo the particular care that each man ought to have of his own obedience and welfare, will oblige him to beg more particularly for the doing of that part of his *will*, which tends more eſpecially to the regulation of them. And were this as conſcientiouſly beg'd and endeavour'd, as it is no doubt more particularly incumbent on us, we might well hope, I do not ſay for the anſwering of this Petition as to our own particulars, but as to the full intendment of it, and the obedience of the publick; That ſollicitouſneſs, which we ſhew concerning our own particular obedience, being both an apt means to beget in other men a like ſollicitouſneſs for theirs, and as apt a motive unto God, whom ſuch an obedience pleaſeth, to incline him to hear us for other men, as well as for our ſelves, and diſpoſe them to a like compliance with his Commands.

II. I have ſhewn *what that will* is for, the *doing* whereof we are taught to pray, or at leaſt what the nature thereof is, and what the general contents of it; I come now to enquire, *by whom* we are to deſire to have it *done*; which the nature of that *will*, as well as what hath been before ſaid concerning it, will help in a great meaſure to diſcover. For that *will*, whereof we ſpeak, being no other than the *will* of God's *Commands*, which nothing but a rational nature is capable of apprehending, or giving obedience to; we muſt conſequently ſuppoſe our ſelves taught to deſire, (eſpecially when the doing thereof is confin'd to *Earth*) that it be done by us *men*, as who are the only beings *on Earth*, which are capable of ſuch a compliance with it. It will be no leſs eaſy to ſee ſecondly, by the general frame of theſe Petitions, as well as by our being taught to deſire the *doing of Gods will in Earth*, that we ought not only to deſire the doing of it by *our ſelves*, or by *thoſe who join with us* in the deſiring of it, but by all *thoſe* at leaſt, to whom God is equally a *Father by adoption and grace*, though they do not actually concur with us in the deſiring of it. For this Prayer of our Lord being ſo fram'd, as to impoſe a neceſſity upon us of praying for other men as well as our ſelves, we are in reaſon to underſtand ſuch, at leaſt to be within the compaſs of each Petition of it, as are of the ſame Houſhold of Faith with us, and conſequently that we ought to pray, that the *will of God may be done* by them alſo. It will appear thirdly, by the word *Earth* being taken in its full Latitude (as the oppoſition between *it* and *Heaven* doth plainly declare) that we are to deſire the doing of it by all the *inhabitants* thereof, and conſequently by thoſe who are *ſtrangers* to that *will* and *Kingdom*, as well as by thoſe, who are *acquainted* with it, or are *parts* of it: Agreeably in this particular to the tenour of the foregoing Petition, and which may ſerve for a farther confirmation of the comprehenſiveneſs of the ſenſe of this. For having prompted us before to pray for the *coming* of that *Kingdom*, which, by the Predictions of the Ancient Prophets, was to have *the Heathen for its portion*, and *the utmoſt parts of the Earth for its poſſeſſion*, he muſt conſequently be thought to ſuggeſt, our deſiring that the *will* of that *Kingdom* ſhould be as *univerſally obey'd*, as that was to *diffuſe* it ſelf. I deny not indeed, that they, to whom this Petition was firſt directed, did not preſently apprehend it to be of ſo *comprehenſive* a ſenſe; for, if they had, it is no way probable they would have bogled at preaching

preaching to the *Gentiles* that *will* of God, which this Petition had taught them to pray for the *doing* of. But as we are not therefore to doubt of our Saviours intention in it, becauſe of the then known groſsneſs of their underſtandings; ſo much leſs, when we find that ſcruple remaining, even after our Saviour had commanded them to *baptize all Nations, and teach them to obſerve whatſoever he had commanded them.* For this one would have thought might have been a ſufficient Warrant to them, to make known, even to the *Gentiles*, thoſe things which had been enjoin'd upon themſelves. Sure I am, that, and the Apoſtles following practice, may be enough to confirm us in that *general* ſenſe which we have given of the Petition now before us. For if our Saviour intended this *will* of God for the reformation, even of the Gentiles, as his requiring his Apoſtles to preach it to them, and their accordingly doing it doth ſufficiently declare; neither can we well doubt, but that, when he prompted them ſo indefinitely to deſire, that Gods *will might be done in Earth*, his meaning was that they ſhould pray, that it might be obey'd by the ſeveral *inhabitants* thereof, of what Nation, or profeſſion ſoever.

III. But becauſe we are not only to pray, that *Gods will may be done in Earth*, but after ſuch a *manner* or *meaſure* alſo, as *that will of his is done in Heaven*, therefore proceed we to enquire how that *will of his is done there*, that ſo we may yet more fully apprehend, what ought to be the ſum of our deſires in this affair. In order whereunto I will again enquire, *by whom*, that will of his is ſuppoſed to be done, *after what manner* they do perform it, and how near we ought to deſire, that our obedience may come up to theirs.

That the *will* of God is *done in Heaven*, the Petition it ſelf doth ſufficiently imply; that, if it be *done*, it muſt have a *doer* our own reaſon doth equally aſſure us. But as we find not the like evidence either from the one, or the other, who the *doer* or *doers* thereof are, ſo till that be known, we can by no means ſatisfie our ſelves, *after what manner* it is perform'd, nor therefore, after what *manner* we *our ſelves* ought to do it; Becauſe, as the *doers* may be more or leſs perfect, ſo the *will* of God muſt conſequently be more or leſs perfectly perform'd. Who the *doer*, or *doers* of this *will* of God are, muſt therefore be our firſt enquiry, and which accordingly I will ſet my ſelf to a diligent inveſtigation of.

Now though this may ſeem not to be without its difficulty, becauſe of the ſilence of the Petition concerning it, yet will that difficulty, whatſoever it is, be eaſily remov'd, if we conſider the nature of that *will*, which is ſuppoſed to be done in Heaven. For if that *will* be no other than we are before taught to pray to have *done on Earth*, as our praying that Gods will *may be done in Earth, as it is in Heaven*, doth plainly imply; if it be conſequently no other, than the *will of God's Commands*, becauſe that, and that alone is the *will* we pray to have done *on Earth*; Thus much at leaſt may be inferred from it, that they, and they only are to be look'd upon as the *doers* of Gods will in Heaven, who are ſubject to his Commands, and capable of giving obedience to them; the *will* of Gods, or any other Superiours *Commands*, having no place ſave in thoſe, who are ſubject to their Authority, or capable of giving obedience to it. But from hence it will follow firſt, that *God* is not the *doer* of that will, the doing whereof we are taught to pray, that our own may be conformable to; becauſe however a Superiour may

may lay his Commands upon another, yet he cannot, becauſe he is no other than the perſon commanding, lay any Commands upon himſelf. It will follow ſecondly, that as God cannot be look'd upon as the doer of that will, the doing whereof we are taught to pray that our own may be conformable to; ſo neither can we look upon the *Heavenly bodies* as ſuch, which yet ſome, though unwarily enough, have fancied to be here intended: Becauſe, though theſe Heavenly bodies are ſubject to his controul, as all other the Creatures of God are, yet they are not in any capacity of giving obedience to his Commands; inaſmuch as they neither have any knowledge of God's Commands, nor any freedom of will to comply with them, though they had. If the *Scripture*, as it ſometime [l] doth, brings in God as laying his *Commands* upon them, as they on the other ſide as *paying obedience* to them; Yet as that is rather to ſhew the *power* he hath over them, than that they are proper Subjects of his Commands (for otherwiſe we might as well think the *light*, before it was, to become *light* at his Command, becauſe God is brought in ſaying [m], *Let there be light, and there was light*) ſo there is this farther reaſon to believe, that our Saviour intended not ſuch a Conformity here, becauſe the *doing* of God's will *in Heaven*, is made a pattern to ours *on Earth*. For the pattern being ever more noble than that which it is propos'd unto, we muſt alſo ſuppoſe the doing of God's will *in Heaven* to be more noble than that *on Earth*, which cannot at all be ſaid, if the *Heavenly bodies* be the doers of it; Theſe, though they punctually anſwer the will of God in their ſeveral operations, yet doing it by meer neceſſity of nature, which makes their obedience, not only to be inferiour to the moſt imperfect obedience of voluntary Agents, but to have nothing at all of commendable in it. From whence as it will follow thirdly, that we muſt look out for *other* Agents, as the *doers* of the *will* here ſpoken of, ſo that it is equally neceſſary for us to reſolve the holy *Angels* to be they: Theſe, as they are both ſubject to God's Commands, and capable of giving obedience to them, ſo being the only beings beſide, I do not ſay that are of that nature, but ſo far as we know, that have their habitation there. To this Interpretation therefore, even they, who indulge to other conjectures, find themſelves at length oblig'd to come; As well they may, when, beſide the other reaſons I have aſſign'd for it, it is alſo particularly remembred [n] of the *Angels* that they *do his Commandments*, yea, as it follows in the ſame *Pſalm* [o], that they *do his will* or *pleaſure*. It being not at all improbable, that our Saviour alluded to that very *text*, when he taught us to pray that *God's will might be done in Earth, as it is in Heaven.*

[l] Pſa. 147. 15, 16, 17, 18.

[m] Gen. 1. 3.

[n] Pſa. 103. 20.

[o] —— 21.

There being therefore no doubt to be made that the *Angels* are the perſons, by whom this *will* of God is ſuppoſed to be done *in Heaven*, enquire we in the next place *after what manner* they do perform it, that ſo we may yet farther apprehend, what ought to be the ſum of our deſires, as to our own performance of it. Where firſt I ſhall take notice of the *chearfulneſs* of their obedience, and the rather, becauſe that is more particularly remarked in that Text, which our Saviour is thought to have alluded to. Now there are two inſtances or proofs, which are taken notice of by the Scriptures, of that chearfulneſs, wherewith we have ſaid, the obedience of the Angels to be attended; to wit, their conſtantly preſenting themſelves before God to receive his Commands, and their as readily putting them in execution, as ſoon as they under-

ſtand them from him. Of the former of theſe we have that of our Saviour for a proof, where to give men to underſtand how much it did concern them *not to offend his little ones*, he tells them, that *in Heaven* [p] Mat. 18. 10. *the Angels* of thoſe little ones *do always behold* [p] *the face of his Father.* Which what can it be thought more properly to ſignifie, than that they are always *attending* before him, to receive his Commands for their protection and defence? The waiting of *Miniſters* before their Lord, of which nature the *Angels* are, having no more apparent, or more immediate deſign than to be in a perpetual readineſs to receive his Commands. And though it be not to be thought, but that they, who are ſo ready to receive, will be alſo as ready to execute thoſe Commands that are laid upon them, yet is that farther atteſted to us by what we read concerning the Angels in the *Pſalm* before referred to; It being [q] Pſa. 103. 20. the affirmation of the *Pſalmiſt* [q], (as both the *Hebrew*, and after it the *learned Verſions* read it) that they do God's Commandments at *the hearing of*, or *as ſoon as they do hear* the voice of his words. The word is no ſooner out of his mouth, but it is alſo executed, and theſe Miniſters of his ſtay not ſo long, as to tell him that they will. There is not among them, as is too often here, any demurring to the quality of the Command, or any ſtop put to the execution of it, by repreſenting their own unfitneſs for it. They queſtion not at all with God about the expediency thereof, nor yet debate with themſelves, whether or no, or with what force, they ſhall addreſs themſelves to the execution of it. As the clear apprehenſion they have of the juſtice of the divine Commands leaves no place for any ſuch debates; ſo the knowledge they have of their own obligations and duty makes them as quick in the execution of them, as they are far from any deſire of having thoſe Commands averted from them. If any of thoſe bleſſed Spirits *fly with one Wing*, as the *Jews* are wont to ſpeak concerning that *Angel* who is the *Miniſter of vengeance*, it is only becauſe they are commanded by God ſo to do, and becauſe they know that *ſlowneſs* of theirs is more agreeable to his long-ſuffering nature, than to fly *with both Wings* toward the execution of his diſpleaſure.

Heb. שמע LXX. Τῆ ἀκοῆσαι, i. e. ἅμα τῷ ἀκοῆσαι. *Arab. ſtatim atq; audiunt.*

But it may be the obedience of the Angels, though *chearful* enough, yet is only ſo as to *ſome* particulars, or at leaſt doth not *uniformly* extend it ſelf to the ſeveral parts of the divine will. So perhaps we might have thought, if their obedience had been modelled by ours, and not rather, as our Saviour teacheth us, propos'd as a pattern to it. But beſide, that a partial obedience would have been a pattern no way worthy of God's propoſal, becauſe in ſtrictneſs of ſpeech no obedience at all; he who complies with the divine *will*, ſo far only as himſelf pleaſeth, rather doing *his own will*, than *Gods*; there is this farther proof of the *uniformity* of the Angels obedience, that the main of it is employ'd in the executing of ſuch Commands, as ſubject them in ſome meaſure, to thoſe Creatures which are inferiour to them. For as thoſe Commands cannot be look'd upon as other, which require their attendance upon us, who were not only made *ſomewhat lower* than they, but have made our ſelves much lower by our tranſgreſſions, and infirmities; ſo it is not eaſy to be conceiv'd, had not their obedience been truly uniform, that it would have carried them to a compliance with ſuch particulars of the divine *will*, as may ſeem ſo ill to agree with that dignity, and excellency, wherewith they are inveſted.

It is no more to be doubted of thirdly, that this obedience of the Angels is *conſtant*, and that they *always* do the will of God, as well as *chearfully* and *uniformly* obey it: Becauſe, over and above that eſtabliſhment, which is given to their piety by the Election [r] of God, and which will infallibly produce that conſtancy whereof we ſpeak; the Scripture ſpeaks of them as *always* beholding the face of God, or travelling upon his errands, as *continually* deſcending from Heaven [s] about their earthly Miniſtrations, or [t] aſcending up thither to give an account of them. Which yet is no more than what this very Petition will be found to imply, if we conſider it as a part of that Prayer, which was recommended to daily and conſtant uſe. For if we may *always* pray, that *Gods will may be done on Earth, as it is in Heaven*, we muſt of neceſſity ſuppoſe that the Inhabitants thereof are *conſtant* in the doing of it, becauſe, if there were any intermiſſion of it, we could not, *ſo far forth*, ſay, *as it is in Heaven.*

[r] Explicat. of the Apoſt. Creed, in the Article of the Communion of Saints.
[s] Mat. 18. 10.
[t] Gen. 28. 12.

I think I ſhall need only to ſay, that the obedience of the Angels is as *complete*, as it is uniform and conſtant, and extends to every particular of the thing under Command, as well as to all his Commands, and to all times. Becauſe as there can be no doubt of their ability for ſuch a compliance, who are ſo near to the divine influences, and ſo glorioufly irradiated by them; ſo the ſame reaſon and piety, which prompts them to have a reſpect to all Gods Commands, will prompt them to have a reſpect to every the minuteſt circumſtance thereof, as having the impreſs of the ſame divine *will* upon them.

For the applying whereof to this Petition, and our own obedience, as which is the *principal* thing intended in it, we are in the next place to enquire how near to that of the *Angels* we ought to deſire of God, that this of ours may come. Where firſt no doubt can be made, (becauſe the loweſt ſenſe the words are capable of) that it ought to be our deſire, that our obedience may come as near to theirs, as the *preſent ſtate* of humane nature, and the *diſpenſations of Gods grace*, will permit it to do. The uſe of all patterns being to draw thoſe, to whom they are propos'd, to an imitation of them; neither can we think any thing leſs requir'd of us, as to our deſire concerning this of the Angels, than that we may approach as near to theirs, as our own endeavours, and the preſent diſpenſations of Gods grace can carry us. But from thence it will follow ſecondly, that we ought alſo to pray, that this obedience of ours may ſo far ſymbolize with that of the Angels, as to be the ſame *in ſubſtance* with it, as to *three* of the forementioned qualifications. For nothing hinders our obedience to be alike *chearful*, and *uniform*, and *conſtant*. On the contrary we are not without ſufficient proofs, in thoſe holy perſons who have gone before us, of the conſiſtency of each of theſe with our preſent ſtate, and the diſpenſations of the divine grace. We have inſtances of the *firſt* of theſe in their readineſs to ſuffer for the name of Chriſt, that moſt uneaſy part of Chriſtian Doctrine, yea courting all occaſions of it; we have inſtances of the *ſecond* in thoſe who are affirmed by the Scripture to have *walked in all* [u] *the Commandments and Ordinances of the Lord*, and particularly in S[t] *Paul* [x] who tells us, that he *could do all things through Chriſt that ſtrengthned him.* We have an inſtance of the *third* in S[t] *Pauls* inceſſant *Prayers* [y], and *labours* [z], and *admonitions* [a], and which no doubt the other parts of his obedience bare a proportion to. Which ſhews that ſo far

[u] Luke 1. 6.
[x] Phi. 4. 13.
[y] 1 Theſ. 3. 10.
[z] —— 2. 9.
[a] Act. 20. 31.

the obedience of the Angels is imitable by us, and that ours, for the *ſubſtance* of it, may be alike *chearful*, and *uniform*, and *conſtant*. I ſay not the ſame of its being ſo, as to the *degrees* thereof, or as to its having in it that *compleatneſs* for which the obedience of the Angels is ſo renown'd; becauſe the remains of ſin and ignorance that are in us will abate in ſome meaſure of the *chearfulneſs* of our obedience, corrupt the *uniformity*, and break the *conſtancy* thereof. How much more then take us off from ſuch a *perfect* obedience, as may anſwer every the minuteſt circumſtance of that will, which is the meaſure of it? It being morally impoſſible, during the preſent ſtate, either clearly to apprehend, or ſteadily to intend the performance of all thoſe particulars, which the divine will may oblige us to. But as therefore there is no reaſon to believe that we ought *abſolutely* to deſire it, when we pray that God's *will* may be *done* by us, *as it is in Heaven*; ſo I ſee not thirdly, how we can avoid the deſiring, *ſo far forth*, to become like unto the Angels, even *in thoſe*, as our own *preſent ſtate*, and the *diſpenſations of the divine grace* will permit: Becauſe, *ſo far forth*, it will be *poſſible* to us, and therefore no doubt to be deſired by thoſe, who are remitted to the Angels as their pattern, and prompted to pray, that Gods *will may be done* after the ſame manner by themſelves. And indeed, as ſuch deſires cannot but be acceptable to God, and ſo more likely to procure for us the aſſiſtance of his grace; ſo the higher our deſires are, ſo much the higher will they carry our endeavours, and conſequently our obedience alſo; ſince, as the no leſs pious than ingenious *Herbert* hath expreſſed [b] it, that man *ſhoots higher, who threatens the Moon, than he that aims at a Tree.*

[b] Epiſtle to the Reader, before his Country Parſon.

IV. But becauſe whatever hath been ſaid concerning the *doing of the divine will*, yet nothing hath been hitherto ſaid of it, as it is the *matter* of our Prayers; and becauſe it is in that *ſenſe* we are eſpecially to conſider it *here*, as being made by our Saviour in this place a part of our requeſts to God; therefore enquire we in the next place, *what it is that we are to deſire of him, in order to the doing of it.* And here in the firſt place it cannot be deni'd, becauſe evident from the *nature* of this *will* and the *proper ſubjects* of it, that we are not to deſire of God, that this will of his may be done by himſelf, but that it may be done by us who are ſubject to it. For this will of God being no other than the will of his Commands, and which, as ſuch, is to be perform'd by thoſe who are ſubject to it, whatſoever may be thought to be deſir'd of God in order to the doing of it, muſt be with reſpect to thoſe, who are ſubject to the Dominion of it. It can no more be denied ſecondly (becauſe alike evident from the freedom of *our own wills*, and the ſeveral *methods* of perſwaſion, which God makes uſe of to bring them to a compliance with *his*) that neither are we to deſire any thing of God toward the doing of his will, but what ſhall be found to be conſiſtent with the freedom of our own. Which will not only exclude all coaction from this *deſired* work of God, but ſhew it to conſiſt eſpecially in making us *willing* to obey, as indeed that is the promiſed [c] *effect of his power*, and the great commendation of it. It will be no leſs evident thirdly from the ſame freedom of humane wills, and the methods God makes uſe of to bring them to a compliance with his, that we are not to deſire of God any ſuch influences upon our either wills or actions, as ſhall leave no place for the exerciſe of our own diligence and endeavours. This as it is utterly inconſiſtent with that freedom whereof we

Pſa. 110. 3.

ſpeak,

ſpeak, ſo rendring perfectly fruitleſs all Gods exhortations to it. But as if thoſe two things be ſecur'd we cannot attribute too much to the divine grace, conſidering the great depravation of humane nature; ſo the Scripture hath not been wanting in marking out to us what we may, and ought to deſire of God toward the doing of that will, which we are here taught to pray for the performance of. For it gives us to underſtand *in the general*, yea the dependance of this Petition upon the foregoing one doth, that we ought to deſire of God the diſplaying the powers of that *Kingdom*; for the *coming* whereof we are before taught to pray. Which ſhews, that this will of God cannot be done without the aſſiſtances of that *Chriſt*, whoſe this Kingdom is, and ſo is not to be procur'd either by our own natural powers, or the common and general influences of the divine providence upon them. It gives us to underſtand more *particularly*, that we may and ought to deſire of God the Revelation of the *Goſpel* of that Kingdom, where it is not as yet made known, as by which he conveys to us the notices of his will, and which is moreover the ſtanding [d] inſtrument of his ſaving power in this affair. It gives us farther to underſtand, that we are in like manner to deſire of God the diſpoſing of our *minds* to *attend* [e] and *aſſent to* [f] that will of his, as which otherwiſe our own careleſneſs, or prejudices, will hinder us from liſtning to, or embracing. It prompts us moreover to pray, becauſe *it is God that worketh* in us *both to will and to do* [g] *of his good pleaſure*, that he would influence our *wills* as well as *underſtandings*, and our *actions* as well as either; whether it be (as ſeems to me to be the moſt probable, and no leſs agreeable to the operations of our Souls) by not only giving to the *will* a *general propenſion* to good, but inclining it alſo *pro hic & nunc*, to intend the proſecution of *particular* actions, or by what other means, that are better known to him that influenceth them. It gives us yet farther to underſtand, becauſe repreſenting *love*, and *joy*, and *meekneſs* [h], as the *fruit of the Spirit* of God, that we may and ought to beg of him alſo the right diſpoſing of our *affections*, and ſo fitting us yet more for a compliance with his will *in them*, and in all thoſe *vertuous actions* which they tend to the producing of. It gives us to underſtand, that in order to our *improving* or *perſevering* in our *compliances with the divine will*, we ought to beg of him the *improvement* and *continuance* of the former aſſiſtances, as without which, however we may for ſome time *do the will of God*, yet we ſhall not be able to *do* it with that *alacrity* and *conſtancy* wherewith it is done *in Heaven*: Witneſs for the former, S[t] *Pauls* prompting us by his own example to pray, that *the love* of Chriſtians *may abound more and more* [i], that *they may approve things that are excellent*, as well as things of an *inferiour* nature, and in fine, be *filled with the fruits of righteouſneſs*, as well as attain to a *beginning* in them; For the latter, the ſame S[t] *Pauls* attributing to God the *performing* or *finiſhing* [k], as well as *beginning the good work* of Faith and Piety, and, if he were the Author of that *Epiſtle*, his praying alſo that thoſe *Hebrews*, to whom he wrote, might be *perfected* [l] by the ſame God *in every good work to the doing of* that *will*, which here we ſo ſolemnly pray that God would take care to have perform'd. From all which, as it doth appear, with what reaſon and juſtice, even the *doing of God's will* is made the matter of our Prayers, ſo what, and how many things we ought to beg of God, to enable us for the performance of it. Indeed ſo many,

[d] Rom. 1. 16.
[e] Act. 16. 14.
[f] Phi. 1. 29. Eph. 2. 8.
[g] Phi. 2. 13.
[h] Gal. 5. 22.
[i] Phi. 1. 9. &c.
[k] —— 6.
[l] Heb. 13. 21.

and

and of ſo great neceſſity, that we may ſee, even in them, the great infirmity of thoſe perſons for whom we profeſs to deſire them. For though we do not pretend to beg, that God would take the doing of that *will* upon himſelf, becauſe, how unable ſoever we may be for it, yet it muſt be performed by our ſelves; though we as little pretend to beg, that God would ſo far intereſt himſelf in our performance of it, as to leave no place at all for our diligence and endeavours; Yet (which ſhews enough our natural inability for it) we beg of him that he would be pleas'd to reveal that *will* of his to the World, and diſpoſe thoſe, to whom it is reveal'd, to attend to it, and embrace it; that he would implant in our own wills a general propenſion towards it, and not only ſo, but direct and encline them to every particular action which is agreeable to it; that he would influence our affections, as well as either our underſtanding, or will, or actions; that he would continue to us the ſame influences till the laſt moment of our life. For as theſe are a ſufficient argument of our own natural inability for it, and conſequently of the continual need there is of begging his aſſiſtance towards it; ſo they are equally an argument of the aptneſs of that *form of ſpeech*, wherein our Saviour hath taught us to implore it. For well may we beg of God (as we are here taught to do) that *his will may be done in Earth*, when the *doing* thereof may ſeem to be ſo far *from him*, that, as St *Paul* ſometime ſpake concerning his own [m] labours, it is not ſo much *we* that do it, as *the grace of God* that is with us.

[m] 1 Cor. 15. 10.

Give

Give us this day our daily Bread.

The CONTENTS.

What is meant by Bread, *and our* daily Bread; *toward the Declaration of the former whereof is ſhewn, that* Bread *among the Hebrews denotes all kind of repaſt, as well that of more ſolemn Feaſts, as that of the more common refections; that that notion is ſo far to be admitted here, as to ſuppoſe our Saviour to underſtand all things which are neceſſary, both for our Souls and Bodies, but more eſpecially for the latter, as Drink,* Raiment, *and a* Habitation, *as well as Bread. A like particular explication of the word we render* daily, *which is ſhewn to ſignifie that which is* ſutable *to the needs of our either* nature *or* conditions, *and not either above or below them. Occaſion taken from thence to enquire, whether or no, and how far it may be lawful, either to pray for, or endeavour after* riches, *and an anſwer returned to it. Of the* time *for which we are to ask this our* Bread *from* God, *and after a brief account of that, a yet more particular one of thoſe* things *which we are taught to ask of* God *towards it, and whether or no, and how far our praying for the* Bread *of the* preſent *day is conſiſtent with that proviſion, which we think our ſelves oblig'd to make for futurity. The* grounds *of our ſo asking our Bread of* God, *but more particularly, our own need of it, and dependance upon* God *for it.*

THIS Prayer of our Lord hath hitherto employ'd it ſelf in ſuch *Petitions* as do more immediately reſpect God's *Glory*, though not without a deſign of procuring our advantage by it; It now deſcends to *thoſe*, which have a more immediate aſpect upon *our ſelves*, and which, no doubt, after the other, may be lawfully enough intended: Partly, becauſe even they tend to the illuſtration of God's Glory, and partly becauſe nothing hinders us to ſeek our own welfare, where the other is before provided for. To this *ſort* of Petitions therefore I will now addreſs my ſelf, and firſt of all to that which teacheth us to pray, *Give us this day our daily Bread.*

In the handling whereof I will proceed in this method. 1. I will enquire what that is we are here taught to ask. 2. For what time we are to ask it. 3. What that is which we ask of God concerning it. 4. The grounds of our ſo asking it of him.

1. Now the bleſſing here asked is *Bread* and *our daily Bread*; words, eſpecially the former, which are in themſelves of an obvious ſignification, and which, it may be, are made more difficult here, than there is any neceſſity for. For though *Bread*, in this place, may be of a more comprehenſive ſenſe than that which we commonly take it in, yet is that (becauſe the moſt common and the moſt literal one) to be preferred to any other, but however to be the meaſure of all other ſenſes, which

which may be ſuppoſed to be compriſed in it. By that more common and literal ſenſe of the word *Bread*, we will therefore regulate our interpretations of this Petition, and accordingly enquire, whether *any other boons* are comprehended under it, and what *thoſe boons* are.

That the *Bread* we are here taught to ask was intended to denote other boons, than that which the *literal* ſenſe of the word will lead us to the underſtanding of, will become probable, *firſt* from the uſe of it in that language, in which our Saviour ſpake, and in which as it is not unlikely that his Diſciples would underſtand him, ſo it is equally probable that he himſelf did therefore uſe it. For how ordinary was it, among the *Hebrews*, to make it denote all thoſe things, which miniſter to the ſupport, or comfort of the outward man? *I will fetch a morſel of Bread* for you, ſaid *Abraham* [a] to the *Angels*, when it was in his thoughts, as appears by his future [b] treatment, to provide them of a more liberal refection, and ſerve them in *a Calf* after the beſt faſhion of thoſe Ancient days. And *ſet on Bread*, ſaid *Joſeph* [c] to his Servants, when it was his intention to Feaſt his Brethren, as appears by the *Meſſes* he ſent them [d], and his own former admonition to his Steward [e], when he commanded him to *ſlay and make ready. Ariſe and eat Bread*, ſaid *Jezebel* [f] to *Ahab*, when no doubt, ſhe invited him to a Royal Banquet, as appears both by his own quality, and her prompting [g] him to make his *heart merry*. And *thou ſhalt eat Bread at my Table continually*, ſaid King *David* [h] to *Mephiboſheth*, when no doubt, becauſe his Table was more richly furniſhed, he intended him better fare. Neither was this the Language of the more Ancient *Hebrews* only, that we ſhould think our Saviour to have confin'd the word *Bread* to its ſtrict and literal interpretation: For we find the ſame Language to have paſs'd into the times of the *New Teſtament*, yea to have been known unto, and uſed by himſelf. For thus, after our Saviour had ſpoken of the bleſſedneſs of the charitable man at the reſurrection, (and which neither he, nor the Jews, look'd upon as an ordinary one) one of thoſe *who ſat at meat with him*, to ſignifie his aſſent unto it, and his being raviſhed with it, cried out, *Bleſſed is he that ſhall eat Bread* [i] *in the Kingdom of God*, and muſt therefore be thought to have intended by it, no ſimple, or ordinary refreſhment: Yea our Saviour himſelf, to confirm that notion of his farther, did thereupon compare the joys of the Reſurrection to a *great Supper* [k], and ſuch a Supper too, as the parallel place of S[t] *Matthew* inſtructs [l] us, as *Kings* are wont to prepare at the *Marriage of a Son*. From all which as it appears, that the word *Bread* in the *Hebrew Idiom* was of ſo comprehenſive a ſenſe, as to take in even more liberal and delicious entertainments; ſo it is not improbable, that our Saviour might make uſe of it here, though not to denote delicious food, yet a much more liberal refreſhment, than ſimple *Bread* will amount unto. But beſide the more general uſe of the word *Bread* in the *Hebrew Idiom*, and which it is not at all unlikely our Saviour conform'd his own Language to, we have for a farther proof of the like uſe of it here, the general reaſon of asking of God that *Bread* which is here deſir'd, the neceſſity, that ariſeth thereupon, of asking other things which are alike founded in it, and the equal neceſſity there is (becauſe there is no other Petition to refer it to) of including the asking thereof in that of the other. For if the general reaſon of our asking of *Bread* be its neceſſity to our outward ſupport, if it be alike neceſſary, for that reaſon, to ask other

[a] Gen. 10. 5.
[b] —— 6. &c.
[c] —— 43. 31.
[d] —— 34.
[e] —— 16.
[f] 1 Kings 21. 7.
[g] *Ibid.*
[h] 2 Sam. 9. 7.
[i] Luke 14. 15.
[k] —— 16.
[l] Mat. 22. 2.

other things beſide *Bread*, becauſe other things are alike neceſſary to our outward ſupport; Laſtly, if it be equally neceſſary, becauſe there is no other Petition to refer it to, of including the asking of thoſe in the asking of the other; then muſt we ſuppoſe the word *Bread* to include in it all thoſe other things at leaſt, which are of the ſame neceſſity with it. Otherwiſe this Prayer of our Lord ſhall, ſo far forth, be neither perfect *form* nor *pattern*, which the reverence we bear to our Saviour, as well as what hath been before ſaid concerning it, forbids us to believe. Since therefore by parity of reaſon, as well as by the force of the *Hebrew Idiom* there is a neceſſity of extending the word *Bread* beyond its native ſenſe, we will take it for granted, that it comprehends other boons under it, and, conſequently thereto, enquire what *thoſe boons* are.

Now as there are *ſpiritual* as well as *temporal* boons, and which therefore may be ſuppos'd to be here intended; ſo I will firſt of all enquire, whether each of theſe are here intended, and, if they be, in what order and proportion. That *temporal* boons are here intended, yea that they are *primarily* and *principally* intended here, our Saviour's making uſe of the word *Bread* to deſcribe them by, may ſerve for an abundant evidence. For though the word *Bread* may be applied to *ſpiritual* things, and particularly to thoſe which tend to the ſupport of our *ſpiritual* life; though the word be accordingly uſed by our Saviour to expreſs [m] *his own excellencies*, and that *ſpiritual* ſupport, or comfort, which we may reap thereby: Yet being properly ſet to denote that which tends to the ſupport of our *temporal* life, and no otherwiſe that which tends to the ſupport of the other, than as that may be ſuppoſed to hold ſome Analogy with it; being moreover made uſe of here, without any the leaſt intimation of its being otherwiſe, than properly to be underſtood; being, laſtly, our *ſpiritual food* is ſufficiently prayed for in that Petition which prompts us to pray for the *coming* of his *Kingdom*, who hath in himſelf this nutritive faculty, and the power of the diſtribution of it; I ſee not how we can well avoid the underſtanding it, at leaſt primarily, and principally, of thoſe things which have the nature, or uſe of temporal food, and tend to the ſupport of that life, which is to be maintained by it. For if the *proper* ſignification of words ought generally to be prefer'd to the *metaphorical* one, becauſe firſt in the order of nature, and to which the mind of man therefore is moſt naturally carried; how much more ought it *there* to be preferred to it, where there is not only no intimation of a *metaphorical* one, but this prejudice at leaſt againſt it, that it is before provided for, though under another Form of expreſſion. Whatever place there may therefore be for the underſtanding this *Bread* of *ſpiritual* one, yet the *natural* and *corporal Bread* ought firſt and eſpecially to be underſtood in that Petition, which prompts us to deſire it. And indeed, as the *Ancients* [n], where they moſt commend the *ſpiritual* ſenſe, yet do alſo as carefully advance the *natural* and *proper* one; ſo *Tertullian* plainly gives the pre-eminence to the *natural*, as appears both from the beginning [o], and end [p] of his Animadverſions on it, and both he and St *Cyprian*, by their ſo carefully eſtabliſhing the *natural* and *proper* ſenſe, ſhew yet more clearly, that it ought to be look'd upon as the principal one. For if the

[m] Joh. 6. 33, &c.

[n] *Tertull. Cyprian.*

[o] *Sed quàm elegantèr divina ſapientia ordinem orationis inſtruxit, ut poſt cœleſtia, id eſt, poſt Dei nomen, Dei voluntatem & Dei regnum, terrenis quoq; neceſſitatibus Petitioni locum faceret.* Tert. de Orat. c. 6.

[p] *Conſequens erat, ut obſervata Dei liberalitate, etiam clementiam ejus precaremur, quid enim alimenta proderant, ſi illis reputamur revera quaſi tauros ad victimam?*

natural and *proper* ſenſe be to be underſtood, as both the one and the other do vehemently contend, then ought we, ſo far as this Petition is concerned in it, to give it alſo the preference, becauſe the *natural* and *proper* ſenſe is in order of nature before the other. Only as that hinders not to underſtand, in a *ſecondary* ſenſe, the *Bread* here deſir'd of the *ſpiritual* one, ſo I muſt needs ſay, I am not a little inclined to it by the Authority of the Ancients, and by our Saviours ſo carefully taking men off from deſiring [q] the *meat that periſheth*, and prompting them to deſire a *better*, and more *abiding* one. For, agreeably thereto, it is not inconvenient to believe, that our Saviour meant in this *Petition* to direct his Diſciples minds to the *ſpiritual*, as well as *natural Bread*, and which though at firſt they might not poſſibly apprehend, yet he was not ignorant they would, after he had inculcated into them the deſire of *ſpiritual Bread*, and repreſented it as the only *true* one. If (which is the only thing that can well be objected againſt it) the deſire of that *Bread* may ſeem before to have been ſufficiently provided for, yet will not that hinder, now that he prompted them to deſire alſo the *natural* one, but that he might again invite them to caſt a glance toward the *ſpiritual* Bread, leſt the thoughts of the other ſhould too much poſſeſs their minds. And though I will not inſiſt much upon the force of what I am going to ſay, becauſe I do not look upon it as a neceſſary Argument my ſelf; yet when our Saviour, immediately [r] after his ſecond delivery of this Prayer, and conformably to *this* Prayer for *Bread*, is not only brought in preſenting them with a Parable of a man that beg'd of his Friend *three Loaves*, and by his importunity obtain'd; but applying this to the greater likelihood there is of our obtaining of God what we ask, and particularly if we ask of God (for that is our *Loaves*) the great bleſſing or boon of the *Holy Spirit*, I can hardly forbear to think, but that he alluded more particularly in it to his teaching us before to ask our *daily Bread*, and ſo ſhew'd that *ſpiritual Bread* to have had ſome place in it. And in this ſenſe it is manifeſt, that our *Church* underſtood it (which is the reaſon I have inſiſted the longer on it) becauſe prompting us to make anſwer that we *pray unto God* in that Petition, *that he* would *ſend us all things that be needful both for our Souls and Bodies.*

[q] Joh. 6. 27.

[r] Luke 11. 5, &c.

Of *ſpiritual* boons I have ſpoken hitherto, and ſhewn how far they may be thought to be here intended, paſs we on to thoſe which are *natural* or *temporal*, which again may be of two ſorts; to wit ſuch as tend more immediately to the ſupport or comfort of the *body*, or rather of the whole man conſidered together, or ſuch as tend more immediately to the ſupport or comfort of the *Soul* in its more proper, though withal natural, functions. Now each of theſe I will again ſhew to be compriſed in the word *Bread*, and, when I have done ſo, proceed to an enumeration of them.

That ſuch boons as tend to the ſupport of the *Body*, or of the *whole man* conſidered together, are included in this Petition, is not only evident from our Saviour's making uſe of the word *Bread* to deſcribe thoſe boons by, but from what I have before ſaid concerning the equal neceſſity thereof toward the ſupport or comfort of it. For if the formal reaſon of asking *Bread* be the neceſſity there is of it toward the ſupport and comfort of our Bodies, then muſt other things which have the ſame reaſon and neceſſity, be alike neceſſary to be asked with *Bread*, and conſequently, becauſe there is no other Petition to reduce them

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to, be thought to be included in it. But from hence it will follow firſt, that though there is mention here of *Bread* only, yet *drink* is alſo included in it; Bread, without that, being ſo far from proving a fit nouriſhment, that it will on the contrary be deſtructive to us. And hence even in the loweſt repaſts mentioned in Scripture, we find Bread and Water join'd together, and the Patriarch, when he would bleſs his Sons with temporal bleſſings, wiſhing them the *dew of Heaven* [r], as well as the *fatneſs of the Earth*. If the latter of theſe be our *ſtaff*, as the Scripture [t] calls it, and particularly the Prophet *Iſaiah* [u], yet *water is our ſtay*, as the ſame Prophet tells us [x], and we can no more ſubſiſt without it, than without the other. Again, being *clothing* is no leſs neceſſary for the ſupport of life, and that is no where elſe mentioned in this Prayer of our Lord, we are in reaſon to ſuppoſe that alſo to be included: Eſpecially when we find *Jacob* articling for theſe two things in the vow he made of ſerving God, and the *Apoſtle* making them the utmoſt limit of contentment. For *if*, ſaith *Jacob*, *God will be with me, and will keep me in the way that I go, and will give me Bread to eat, and rayment* [y] *to put on, then ſhall the Lord be my God, and this ſtone which I have ſet up for a Pillar, ſhall be God's Houſe.* And S[t] *Paul* [z] agreeably thereto, in his admonition to contentment, *And having food and raiment, let us be therewith content.* Being, thirdly, our Bodies are expoſed to the injury of the weather, and cannot be ſecur'd againſt it by the bare proviſion of cloathing, it follows that a *habitation* is alſo neceſſary, and conſequently not without reaſon thought to be included in the word *Bread*; The word *Bread*, by a uſual *Synecdoche* of the principal part for the whole, being ſet to denote all thoſe things, which are alike neceſſary to the ſuſtaining of us. I ſay nothing at preſent, though equally neceſſary to the obtaining of them, concerning our begging of God thoſe other things, without which they cannot be had, or cannot be of uſe to us without them; becauſe they will fall in as pertinently, or rather more, when I come to explain the word *Give*, and ſhew from thence what that is we beg of God toward that *Bread*, which is made the object of our requeſts. Inſtead of that, I will ſet my ſelf to conſider thoſe boons, which tend more immediately to the ſupport or comfort of the *Soul*, in its more proper, though natural, functions, and both ſhew what place they have here, and what thoſe boons are.

For though it be not to be deni'd, that the thing we are here taught to ask is *our daily Bread*, and which, becauſe a *corporeal* nouriſhment, is more proper to denote ſuch boons as tend to the ſuſtaining or comforting of the *Body*; Yet inaſmuch as it is apparant that ſomething more is intended by it, than the natural ſignification of the *word* will be found to import; inaſmuch as it is no leſs apparant, that the *Soul* is of more conſideration than the *Body*, and that the comfort even of the life of the Body depends in a great meaſure upon the due conſtitution of the Soul; I cannot but think it alike neceſſary, and alike intended too, that we ſhould beg of God ſuch boons as may tend to the ſupport and comfort of the *Soul*, in its more proper, though equally natural, functions. Such as are, in particular, an *ingenuous and liberal education*, ſutably to our condition and neceſſities, *the converſe of ſober and prudent men*, and other ſuch *rational* and *civil improvements*; As by which our underſtandings may be repleniſhed with uſeful notions, our wills inclin'd to ſober and uſeful Counſels, and our affections and paſſions kept

[r] Gen. 27. 28, 39.
[t] Lev. 26. 26. Pſa. 105. 16.
[u] Iſa. 3. 1.
[x] *Ibid.*
[y] Gen. 28. 20.
[z] 1 Tim. 6. 8.

within due bounds: This, as it is the life and comfort of the Soul, ſo being no doubt ſo far to be conſidered by us, as to have both our endeavours and Prayers, that it may not want ſuch neceſſary helps, in order to the ſuſtaining, or comforting thereof. Only becauſe theſe are not ſo directly intended here, nor ſo generally neceſſary to the World, I will content my ſelf with this brief account of them, and go on to a farther Declaration of what that is we are taught to ask with reference to ſuch boons, as tend more immediately to the ſupport or comfort of the Body.

We heard before, that it is *Bread* we ought to ask, and together therewith ſuch other things as are alike neceſſary to the ſupport, at leaſt, of humane Bodies; But in *what meaſure* or *proportion* we ought to ask it of God, hath not as yet been declar'd, but is no doubt equally neceſſary to be known, both becauſe of our own intemperance in ſuch deſires as theſe, and becauſe the word *Bread* conſidered in it ſelf, will not be found to ſet bounds to them. For though *Bread*, as being but a neceſſary ſupport, may ſeem by the bare mention of it, to determine all our deſires to thoſe things which are but of the ſame nature; yet it is apparant, that in the *Hebrew Idiom*, which our Saviour may be ſuppos'd to have followed, it had oftentimes a farther intendment, yea was made uſe of to denote delicious and Royal Entertainments, the food of extraordinary repaſts, as well as that of more ordinary ones. If therefore we would ſatisfie our ſelves concerning the meaſure or proportion of thoſe temporal boons we are licenſed to deſire, we muſt find out ſomewhat elſe to judge of that proportion, though we ſhall not need to go farther for it, than that *word* we render *daily*. Give us this day *our daily* Bread. For the underſtanding whereof we are to know, that there are but two notions which can, with any probability, be affixed to that ἐπιούσιος which we here render *daily*, whereof the *former* imports its being the Bread τῆς ἐπιούσης ἡμέρας, or of the *following day*, the latter its being *ſufficient*, or *convenient*. The former of theſe hath indeed had very learned *Aſſertors* both of old and of late, and whoſe reputation, as well as reaſons may add ſome credit to it; But it is encumbred with this great difficulty, and, which indeed is a ſufficient prejudice againſt it, that it makes this Petition of our Lord to ſpeak contradictorily to it ſelf, and to another no leſs notorious paſſage of his. For when our Saviour teacheth us in this Petition to confine our deſires to the preſent day (for it is for *this day* that he teacheth us to call for *Bread*) and elſewhere [a] abſolutely forbids our taking *care for the morrow*, what other is it than a palpable contradiction to them both, to prompt us *every day* to pray for the Bread of the *following* day, or of the *morrow*? How ingenious ſoever therefore that conjecture may be, yet it will be neceſſary to be diſcarded, yea though we find S[t] *Luke* [b] bringing in our Saviour, as repeating the whole after this manner, Give us *day by day* our daily Bread. For in truth, how much ſoever that particularity hath been ſtood upon, it rather deſtroys, than any way favours this conjecture; the words *day by day* (ſuppoſing that to be the ſenſe of S[t] *Luke*'s τὸ καθ' ἡμέραν) importing that we ſhould not look for more *on any*, than the Bread of the *preſent day*, and therefore much leſs pray for the Bread of the following one. From the former notion of the word ἐπιούσιος paſs we to the latter, even that which imports this *Bread* to be *ſufficient*, or *convenient*; and which if we can eſtabliſh, as I hope

[a] Mat. 6. 34.

[b] Luke 11. 3.

hope to do, we ſhall ſoon come to underſtand *in what meaſure, or proportion*, this *Bread* of ours ought to be deſir'd. And ſurely, a better cannot well be thought of, whether we do conſider the *Syriack* Verſion of it, or the ſutableneſs of the word ἐπιούσιος to it. For the Syriack reads it, the *Bread of our need*, or that which may be *anſwerable* to, or *ſufficient* for it, and the word ἐπιούσιος (as Mr *Mede* [c] hath obſerv'd) doth very well anſwer it in the etymology thereof, whether we do conſider it as denoting ἡ ὂν ἡ οὐσίαν, that which is adequate to our being, or as devis'd (for ſo the word certainly was, it being not any where elſe to be met with) by Analogy to the words περιούσιος and περιουσία, which ſignifie ſuperfluous, or ſuperabounding. For by the ſame reaſon that the words περιούσιος and περιουσία, ſignifie *abundance*, the word ἐπιούσιος, becauſe compos'd of the Prepoſition ἐπὶ or *ad*, will ſignifie that Bread which is adequate to the wants of him, by whom it is ſuppoſed to be deſired. And in this ſenſe if we take it, ſo (as the ſame Mr *Mede* [d] hath obſerv'd) it will be much at one with that known requeſt of *Agur* [e], who beg'd of God that he would *give him neither poverty, nor riches*, but *feed him with Bread convenient for him.* If the generality of men have render'd it *daily*, or *every days* Bread (for ſo we find both Ancients [f] and Moderns to have tranſlated it) it was either by occaſion of St *Luke's* τὸ καθ' ἡμέραν, which yet no doubt was intended to anſwer the σήμερον in St *Matthew*, or, as I rather think, becauſe they deem'd it no inconvenient expreſſion of that *moderate proportion*, which we have ſaid the word ἐπιούσιος to import; *daily* or *every days* Bread being no improper expreſſion for that, which is of a more moderate nature, becauſe few are either ſo abounding in wealth, or ſo vain, if they were, as to *fare ſumptuouſly every day.*

[c] *Mede* Diſc. on *Pro.* 30. 8, 9.

[d] *Ibid.*

[e] Pro. 30. 8, 9.

[f] *Tertullian. Cyprian.*

This being the true notion of the word we render *daily*, it will not be difficult for us to define in what *meaſure* and *proportion* the good things of this World may be deſired, and prayed for by us. For thus much is evident from the former notion, that we ought to content our ſelves with praying, that God would give us ſuch a portion of them, as may be *ſufficient* or *convenient* for us. All the difficulty will be, what ought to be look'd upon as *ſufficient*; which yet will appear far leſs, by the account which *Agur* hath given of it, and particularly by his placing it between *poverty* and *riches.* For that diſpoſition of his perſwades, that it conſiſts in a mean between thoſe two, and that as it hath nothing of the *neceſſities* of the one, ſo neither of the *ſuperfluities* of the other. But from thence it will follow *firſt*, which will bring us yet nearer to the due underſtanding of it, that we are not to look upon that as *ſufficient*, which will juſt ſuffice to maintain our being (for a very poor eſtate may be *ſo far forth* ſufficient) but what will, at leaſt, ſuffice to maintain us in it, with ſome tolerable ſatisfaction, and comfort. Though if we had not the Authority of *Agur* to confirm us in that notion of it, there want not other proofs, and ſuch as our own reaſon, yea this very Prayer will lead us to the obſervation of. For beſide, that *man* is one of the nobleſt of God's Creatures, and in that regard therefore not to be thought to be deni'd the deſire of that, which God generally vouchſafeth to all inferiour beings; if he have not a comfortable ſubſiſtence, he cannot but be much lett and hindred in the exerciſe even of religious actions; Penury and want naturally enfeebling the mind, and making it either wholly unapt for any generous undertakings, or occaſion-

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ing it to move on ſlowly in the proſecution of them. Again, penury and want being, as the ſame *Agur* intimates, a ſtrong temptation to *ſtealth*, and to all other unjuſt and ungodly actions, it cannot but be deemed reaſonable (eſpecially being afterwards taught to pray, that God would *not lead us into temptation*) to deſire of God a freedom from that, by giving us that *Bread* which may be *convenient* for us. Thus far therefore we may be ſure, we are within the compaſs of that which is *ſufficient*, when we deſire no more of God, than what may ſuffice to maintain our being, with ſome tolerable ſatisfaction, and comfort. It will be no leſs evident *ſecondly*, that as ſuch a ſubſiſtence as that may be look'd upon as within that *ſufficiency*, which we are here taught to beg of God; ſo ſuch a farther addition thereto, as may enable us to afford the like ſubſiſtence to thoſe who depend upon us, and whom, by the Laws of God, and nature, we ought to make proviſion for. For beſide that that is *in part* enforced by the *general* tenour of the Petition it ſelf, as which leads us to concern our ſelves for the ſubſiſtence of others, as well as for our own; So far as we our ſelves are concern'd to provide for others, ſo far, at leaſt, it will be but our duty to beg of God ſuch a ſubſiſtence, as may enable us to perform that duty to them. For if it be incumbent upon us to make proviſion for others, it muſt be alike incumbent upon us to beg ſuch an addition to our own ſubſiſtence, as may enable us to provide for them out of it. But from thence it will alſo follow, that *private* perſons may, without any derogation to the intendment of this Petition, beg of God ſuch a portion of outward things, as may ſerve to maintain their reſpective Families, and *publick* perſons, ſuch a one, as may enable them, not only to maintain their ſeveral dependants, but provide for the welfare of all thoſe, who are committed to their charge: Becauſe as both the one and the other are oblig'd to provide for thoſe, who are of their reſpective Families and dependancies, ſo the latter are moreover to take care, eſpecially if they be inveſted with ſupreme Authority, to maintain their ſeveral ſubjects in thoſe good things they are poſſeſs'd of, and both encourage and reward their due obedience to them. It is to be obſerved *thirdly*, that as it is not unlawful for us to deſire ſuch an addition to our own ſubſiſtence, as may enable us to afford the like to thoſe that depend upon us, ſo neither to deſire it in ſuch a proportion, as may anſwer that *condition* of life, wherein God hath been pleas'd to place us. For beſide that publick perſons cannot otherwiſe maintain that Authority and reputation, which is neceſſary to procure both reſpect and obedience from thoſe who are committed to their charge; There is this farther reaſon both for publick and private perſons begging of God ſuch a ſutable proviſion, that it is manifeſtly his will and pleaſure that there ſhould be diſtinction of degrees in the World, and that what may be a comfortable ſupport to one of a low degree, cannot be look'd upon as ſuch to him who is of a higher one. For if it be God's will and pleaſure that there ſhould be a diſtinction of degrees, we may preſume that it is alſo his mind, that we ſhould pray for the preſervation of them, and conſequently for ſuch a proviſion as is but ſutable to them, and to thoſe whom he hath preferred to them. How much more then, if what is a comfortable ſupport to thoſe, who are of a lower rank, cannot be look'd upon as ſuch to them, who are of a higher one? Which that it is not, is evident from the different education, and dignity, of thoſe who are ſo highly

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advanced; the former whereof as it will prompt them to higher enjoyments, and ſo make them leſs contented with lower ones; ſo the latter will become vile, and even ridiculous without them, and therefore be far from affording any tolerable comfort to them. Only as even thoſe comforts, which are but ſutable to the ſimple deſires of nature, ought to be ſubmitted to the glory of God's *name*, and *Kingdom*, and *will*, as the precedency that is here given them ſhews, and much more St *Paul*'s [g] making it a neceſſary part of contentment to acquieſce in *whatſoever eſtate* we are; ſo there is far greater reaſon to preſume the ſame of ſuch comforts and ſatisfactions, as are rather required by our ſtate and condition, than by the ſimple deſires of humane nature: Becauſe though the want, even of theſe, may be irkſome, yet they are not to that degree which thoſe other comforts are, but which yet ought to be ſubmitted to the divine will and pleaſure. Though therefore there may be place for the deſire even of ſuch *ſufficient* food, as may anſwer that ſtate of life wherein we are, yet with a more than ordinary deference to the will and pleaſure of the Almighty, as to which all ſuch things as theſe ought to be ſubmitted by us, with all the clearneſs and chearfulneſs imaginable. I ſay nothing at preſent (though that be equally true) of our ſubmitting both the one and other comforts to the welfare of our better part, both becauſe I have elſewhere [h] ſaid it, and becauſe the glory of God, to which I have ſaid we ought to ſubject them, requires ſuch a ſubmiſſion from us, as which is more promoted by our ſpiritual, than temporal welfare. But I may not omit to add, our not being over-forward in particularizing thoſe boons, which we deem to be but congruous to that ſtate of life wherein we are; becauſe as our deſires will be apt enough to blind our judgments, and make us look upon that as but *ſufficient*, which is indeed an *exceſs*; ſo becauſe he, to whom we pray, and to whom it belongeth to diſpoſe it, is both a better Judge of what is ſufficient for us, and ready enough to give it to us without our nomination of it. But as if theſe cautions be obſerved, I ſee not any reaſon why we may not extend our *daily* Bread, even to ſuch as is agreeable to our particular ſtates, ſo beyond that no doubt we ought not to extend our deſires and Prayers, as for which we have not only no warrant here, but a tacit prohibition alſo; He who teacheth us to pray for *ſufficient Bread*, *eo ipſo* forbidding us to pray for that which is *more* than ſuch, becauſe, as we learn from *Agur*, *ſufficiency* is equally eſtranged from *riches*, and *poverty*, and equally deſtroyed by them.

[g] Phi. 4. 11.

[h] Diſc. concerning Prayer.

This being the nature of that *Bread*, and *daily Bread*, which is the ſubject of that Petition which is before us, I ſhould now go on to enquire *for what time* we are to ask it, were it not that I foreſee an *objection* that may be made againſt the other, and ſuch as ſeems ſcarce poſſible to be aſſoil'd. For not to ſay, becauſe the practice of the generality is too often contrary to their duty, that moſt of them, who beg of God no more than *ſufficient* Bread, do yet uſe all means imaginable to procure to themſelves the *ſuperfluous* one; Even the induſtry of the more ſober and religious ſeems as directly contrary to it, becauſe travailing (and, as they think allowably enough) to add to their before ſufficient Fortunes. And there is this to juſtifie that travail of theirs, that as *riches* are repreſented even, by the Scripture, as the *bleſſing* [i] *of God*, ſo God doth oftentimes, in the proſecution of their reſpective callings,

[i] Eccl. 5. 19.

lings, open to men a way to acquire them, and in a manner invite their diligence to purſue them. For how, ſuppoſing that, can they forbear to purſue them, either by their endeavours, or Prayers, or at leaſt ſo far (which is all one with praying for *ſuperfluous* Bread) as to beg of God to proſper them in their purſuit? And yet, if they ſo act and pray, how is that reconcileable with praying but for *ſufficient* only, nay what is there that can be more contrary to it? Shall we ſay in anſwer to it, that *riches* are no leſs in truth, than in the account of men, the *bleſſing of God*, and that they may be lawfully enough enjoy'd, where God ſhall be pleaſed to offer them? This I grant is true enough, but little to the purpoſe, becauſe our queſtion is only, whether they may be lawfully ſought, or prayed for, and of which we have not only no juſt preſumption from the Scripture, but rather a diſ-allowance of it. Otherwiſe God would never have given them to men, becauſe they *did not ask them*, as we find he ſometime did to *Solomon*. Shall we then ſay, that, though men may not either ſeek, or pray for riches, as to the bettering their own ſubſiſtence by them, yet nothing hinders their both ſeeking and praying for them, that they may be the more liberal of their fortunes to others? This I grant is both more allowable in it ſelf, and leſs inconſiſtent with the preſent Petition, becauſe all we are here directed to, ſeems to be the confining our deſires, *for our ſelves*, to that *Bread* which is *ſufficient* for us; Whereas the former travail and Prayer is a travail and Prayer of love, and for thoſe, whoſe concernments we ought to travail for, as our own. But as there is ſo much temptation in riches, as to draw men off from ſuch thoughts as theſe, to the intending of their own intereſt, and that charitable deſign, therefore hardly an allowable ground of ſuch a Prayer; ſo I ſee not how it is conſiſtent with this Petition of our Lord, eſpecially if we take in the words of *Agur* as a Comment on it. For both the one and the other prompting us to pray for no other than *ſufficient* Bread, and the latter to deprecate *riches*, as well as to pray for the other, yea to deprecate riches without any limitation whatſoever; what reaſon is there to believe, but that it was the deſign of our bleſſed *Saviour* to confine our whole deſires to that which is but *ſufficient* for us? Eſpecially, when that charitable deſign, whereof we ſpeak, may as well, and, no doubt, more ſafely, be compaſſed, by praying (as we always do, or ſhould do, when we repeat this Petition) that God would give others, as well as our ſelves, that *ſufficient* Bread whereof we ſpeak. For this we may pray for, and effectually enough, in the behalf of others, without deſiring to become the diſpenſers of Gods gifts unto them, and of which (ſuch is our love to riches) we are too often very unfaithful ones. Beſides if there be any neceſſity, as I willingly grant there is, of praying for ſuch a portion of Bread, that we may be charitable thereof to others; yet, as there is no neceſſity, in order thereunto, to pray for riches, becauſe men (as our *Saviour* ſometime ſpake) may give of their *penury* [k], as well as of their *abundance*; ſo nothing hinders us to include that leſſer charity in *ſufficient* Bread, as it was before explained by us: Becauſe we did not ſo confine it, as to tie it to ſuch a *ſufficiency* as might anſwer our own only needs, but to ſuch a one as might moreover enable us to contribute to the ſubſiſtence of thoſe that depend upon us, and ſo among the reſt, to thoſe poor that may ſtand in need of us. But let us ſuppoſe there were more in this charitable pretence, than we have hi-

[k] Luke 21. 4.

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therto been able to diſcover, and which may ſo far forth licenſe our purſuit of riches, and our Prayers thereupon that God would proſper us in it. Yet what is that to thoſe who aim *meerly* at the enlargement of their own Fortunes, or if not *meerly*, and *only*, yet at *that*, together with the *other*? Shall we ſay that ſuch a deſign, and thoſe Prayers that are purſuant of it, are utterly unlawful, and that men, when they have once attain'd a ſufficiency, ought to acquieſce in it? I, for my part, dare not ſay ſo, nor will; as for other reaſons, ſo for this eſpecially, becauſe the publick weal depends, in a great meaſure, upon ſuch enlargements, and the endeavours after it. But I muſt ſay withal, that they have dealt moſt ſecurely for themſelves, and moſt agreeably to the intention of this Petition, who have ſatisfied themſelves with that ſufficiency they have attain'd. I ſay farther, that though the deſign of mens improving their Eſtates beyond a ſufficiency, be not unlawful in it ſelf, nor yet thoſe Prayers that are made to God in purſuance of it; Yet I conceive it to become lawful rather by the invitation of the divine providence, whenſoever that ſhall offer it, than by our own voluntary deſiring, or ſeeking after it: Becauſe he, who hath taught us to pray, hath confin'd us to ſuch deſires, as have only a ſufficiency for their object. By which means, the only difficulty we have to encounter with, will be the conſiſtency of mens deſires, ſo circumſtantiated, and occaſion'd, with thoſe limits which are here ſet them by our Saviour. And indeed, if *that* be the only thing we look after, neither do we upon any other account pray and endeavour after riches, than as we ſhall find a fair invitation from the will of the divine providence to purſue them, and beg of God his bleſſing in the purſuit of them, ſo I ſhould not at all doubt, but we may eaſily reconcile that deſire, and endeavour, with this more limited and bounded one: Becauſe being before taught to pray, that God's *will* may have a due compliance from us, and particularly that part of it which leads us to a compliance with the *will* of his *providence*, we muſt conſequently be thought to be ſo far forth only confin'd to the deſire of *ſufficient* Bread, as not to deſire any other out of our own proper motion, nor, where it doth not appear to us, that it is the will and pleaſure of him (to whom the gift of *riches* appertaineth) to beſtow thoſe riches on us. Which as it is no way inconſiſtent with that deſire and endeavour, which is excited by the will of the divine providence, and therefore ought not to be look'd upon as any way prejudicial to it, nor that again, as any way prejudicial to our deſire of ſufficient Bread; So other deſire of riches, than that which is ſo excited, ſeems to me to be neither conſiſtent with the ſubject matter of this Petition, nor for the convenience of thoſe who give entertainment to it: There being ſo much of temptation in them to pride and wantonneſs, and ſuch cares and fears perpetually attending on them, that he, who ſhall duly conſider it, will hardly need any incitement from our Saviour, to deſire only that, which may be found to be *ſufficient* for him.

II. I have given an account of that *boon* which we are taught to deſire, I have ſhewn of what *nature* it is, and in what *meaſure* and *proportion* we are to ask it; I come now to enquire for what *time* we are to deſire it, which (if we may believe S^t^ [1] *Matthew*'s account of this Petition) is the *preſent time*, yea the *day* of our asking of it. A circumſtance, as ſome have obſerv'd, which *Agur* took no notice of, and

[1] Mat. 6. 11.

which, as it doth yet more circumſcribe our deſires of Earthly things, ſo may ſeem to have been the peculiar admonition of our Saviour. It is
[m] Luke 11. 3. true indeed, this admonition of his ſeems not ſo clear in S[t] *Lukes* [m] account of it, but to be ſure it is not ſuch in our *Tranſlation* of it, becauſe prompting us to pray, *Give us* day by day *our daily Bread.* For that may ſeem to licenſe our looking, not only beyond the preſent day, but to the utmoſt period of our lives, and to each of thoſe days in them, which God ſhall be pleas'd to allot unto us. It is not my intention to
[n] Luke 16. 19. —— 22. 53. Act. 3. 2. —— 19. 9. affirm, becauſe I know it is ſo us'd by S[t] *Luke* himſelf [n] elſewhere, that the *Greek* καθ' ἡμέραν, ſimply and abſolutely conſidered, is no proper expreſſion for *day by day.* But I ſay *firſt*, that, though thoſe words ſhould be ſo uſed here, yet it would follow even from thence, that we ought not to beg a greater proportion for any *one* day, than the Bread of *that* day, and conſequently no more for *that* day wherein we beg it, than what is ſutable to it. All that it can be thought to denote farther than the *preſent* day, is, that we may pray, even upon the *preſent* day, that God would give us the Bread of the following ones, whenſoever thoſe following ones ſhall arrive. Which though it be ſomething more than S[t] *Matthew's* σήμερον, or this day, will be found to amount unto, yet approacheth very near to it. I ſay *ſecondly*, that though the *Greek* καθ' ἡμέραν, ſimply and abſolutely conſidered, may properly enough be rendred *day by day*, yet is there no reaſon at all to take it in that ſenſe here, but rather as of the ſame ſenſe and importance with S[t] *Matthew's* σήμερον or *this day.* And I alledge for my ſo underſtanding of it, not only S[t] *Matthew's* making uſe of the word σήμερον to expreſs the ſenſe of our Saviour's words, but moreover the both poſſibility and aptneſs of S[t] *Luke's* expreſſion to denote the very ſame thing. For S[t] *Matthew* being a perſon, who equally underſtood our Saviour's words, and was equally aſſiſted by the Holy Ghoſt in the delivery thereof; making uſe moreover of an expreſſion, which cannot be brought to the proper ſenſe of S[t] *Luke's* words, however thoſe of S[t] *Luke* may be brought to his; It will be but reaſonable, in order to the agreeing of S[t] *Luke* and him, to bring S[t] *Luke's* expreſſion to his, if we can find any reaſon to believe, that it is both capable of, and apt enough to denote the genuine ſenſe of it. Which that it is, will appear firſt from the known ſignification of the *word* καθημερόβιος, which is manifeſtly derived from it, and which ſignifies no other than him, who, as the *Latines* ſpeak, *in diem vivit*, takes no thought of any day but the preſent, or, as we our ſelves expreſs it, lives *from hand to mouth.* For by the ſame reaſon, that the *word* καθημερόβιος denotes one, who looks no farther than the preſent day, the *words* καθ' ἡμέραν, from whence it is manifeſtly deduced, may be proper enough to expreſs the preſent, or inſtant day. But this is not all we have to ſhew, that the words of S[t] *Luke* are proper enough to denote the ſame thing which was expreſſed by S[t] *Matthew.* For it is to be obſerved farther, that as the *words* καθ' ἡμέραν may ſignifie *according to the day*, as well as *day by day*, or *through every one* (even as κατά τι, or κατ' ἐκεῖνον δὲ τρόπον is as much, in our language, as *according to*, or *after ſuch, or ſuch a particular manner*) ſo the *Particle* τὸ, which is prefixed to it, but which is not ordinarily taken notice of, will yet more confirm that interpretation of it. For that (as is ſufficiently known) being as much as ὅ or *quod*, and made uſe of as a *limitation* of what was before more *generally* affirm'd,

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we cannot well give a more apt ſenſe of the *words* τὸ καθ' ἡμέραν, than *according to*, or *agreeable to the day*; ſo determining that more *general* Petition of *Give us ſufficient Bread*, to that *particular* portion of it, which is anſwerable to the neceſſities of the day, even that which we beg it on. Not that there is any abſolute neceſſity of reſtraining it to that particular day, but that, as we cannot more properly underſtand it of any other, ſo we are in a manner determin'd to it by the σήμερον in St *Matthew*, as with whoſe account of this Petition it will not otherwiſe accord. To all which if we add, that he, who teacheth us to pray (in his *Sermon* on the Mount) *Give us this day our daily Bread*, doth in the very ſame *Sermon* °, and *Chapter* too, forbid us to *take* any *thought for the morrow*; ſo we cannot well doubt of affixing the ſenſe we ſpeak of to thoſe words, which are now under conſideration. For how ſhould we think our ſelves licenſed to pray for the *Bread* of all our *following* days, who are ſo ſtrictly forbidden to be *careful* even for the *morrow*, yea commanded to let that *morrow* take care for the *things of it ſelf*? The reſult of the premiſes is this: As we are compos'd of a *Body*, as well as a *Soul*, and without the tolerable condition whereof we our ſelves cannot be well at eaſe, ſo it is not unlawful for us to beg of God that *Bread*, by which it is to be ſuſtained and comforted; But yet ſo, that, as we aim not at any more than what is *ſufficient*, ſo we content our ſelves with deſiring that which may *anſwer* the neceſſities of the *preſent* day: By that means giving a proof of our dependance upon God for the *future*, and laying upon our ſelves a like neceſſity of *every day* imploring his bounty, in order to the ſuſtentation of our lives. For how can we forbear the depending upon God for the future, concerning whoſe *goodneſs* to us and *care* over us ᵖ we are ſo abundantly aſſur'd? Or how better, or indeed any other way expreſs that dependance, conſidering God's confining our deſires to the Bread of the preſent day, than by asking no more of him with relation to our temporal life, than what our preſent, and inſtant neceſſities ſhall require? For were it not to ſatisfy the pure deſires of nature, and the acknowledgment we make, even by our Prayers, of our expecting all good things from God, it would hardly be allowable in us, ſo much as to ask any thing of him, of whoſe goodneſs we are ſo certainly aſſured. But becauſe even our Prayers are a teſtimony of our dependance upon God, and required as ſuch by that God to whom they are made, and becauſe we are naturally prompted thereto by our own wants and neceſſities, as which do of their own accord lead us to this way of ſeeking the relief of them; therefore it cannot but be thought reaſonable thus to ſue to God for their redreſs, but yet ſo, that we do not extend our deſires, ſo far at leaſt as *temporal boons* are the object of them, beyond the *preſent time*, and the preſſing and urgent neceſſities thereof; becauſe our ſilence as to *future* times and neceſſities are a greater argument of our dependance upon God, than any the moſt earneſt Petitions. Thus may we at the ſame time expreſs our dependance upon God, both by *praying* unto him and *not praying*, even by *praying* for what we *preſently* need, and *not praying* at all for what we *hereafter* may; and there is this farther to incite us to this preſcribed courſe, that, by confining our Petitions to the Bread of the preſent day, we oblige our ſelves to take up our Petitions, as often as a new day preſents it ſelf, and ſo continue, as well as begin that teſtimony of our dependance on him. If we are not alike bounded as to our deſires of

° Mat. 6. 34.

ᵖ 1 Pet. 5. 7.

ſpiritual bleſſings, it is not becauſe it is not alike neceſſary for us to depend upon him for them; but becauſe our deſires thereof can never be too intenſe, and becauſe, where we truly deſire them, we are not under the like fears and doubts concerning our obtaining of them. By which means there is not the like fear of diſtruſting the goodneſs of God in that particular, and therefore neither the like neceſſity of bounding our deſires of ſpiritual bleſſings by the exigency of the preſent time. But as our deſires of temporal bleſſings may be, and are too intenſe, and therefore have the more need to be bounded; ſo our fears of the want of them being proportionably intenſe, and thereby likely to make us the more diſtruſtful of Gods readineſs to confer them on us, there was ſtill the more reaſon for God, to confine our deſires to the bleſſings of the preſent time; Leſt, if he ſhould have permitted us to extend them farther, thoſe deſires might have begotten in us a farther ſolliciteuſneſs for temporal bleſſings, and doubts concerning them, and thereby have taken us off proportionably from our dependance upon him for them. This however is certain both from the words of the *preſent Petition*, and Chriſt's elſewhere forbidding us to *take thought for the morrow*, that we ought to confine our deſires of temporal bleſſings to the exigencies of the preſent time. If there remain any the leaſt ſcruple concerning it, it muſt be upon the account of that proviſion which we commonly make for the future, but of which I ſhall give a ſatisfactory account when I have ſhewn what that is we are here taught to beg of God concerning our daily Bread.

III. Now the thing we are here taught to beg of God, is his *giving* that daily Bread to us, and which I conceive in the general to denote his *poſſeſſing us thereof*, and *making it ſalutary* and *helpful to us*. Of the former of theſe notions there can be no doubt at all, becauſe it is ſo apparently the *ſenſe* of that *word* which is here made uſe of; but what that *notion* doth either ſuppoſe, or include, will not be ſo eaſy to diſcern, and will therefore require ſome pains in the inveſtigation of it. In the general I obſerve *firſt*, that as we cannot be poſſeſs'd of *Bread*, and other ſuch like means of ſubſiſtence, unleſs God, who is to poſſeſs us of it, take care for the producing of it; ſo we are conſequently thereto to beg of him all thoſe bleſſings and benefits which are preparatory to it, yea to look upon the begging of them as included in the preſent one. But from hence it will follow firſt, that we are, even by the force of this, to pray for *ſeaſonable weather*, for the *dew of Heaven*, and the kindly *influences of the Heavenly Bodies*: Becauſe unleſs theſe ſmile upon us, that *ſtaff* of ours will be broken, before it is in a capacity to ſuſtain us, and we ſhall not only be without our daily Bread, but without the hopes of it. We have an handſome intimation of this, in that promiſe which God made to *Jezrael*[q], and which will at the ſame time demonſtrate the dependance of theſe Earthly benefits upon the influences of Heaven, and of both upon that God to whom we ſue. *And it ſhall come to paſs in that day, ſaith the Lord, that I will hear the Heavens, and they ſhall hear the Earth, and the Earth ſhall hear the Corn, and the Wine, and the Oyl, and they ſhall hear* Jezrael. For if the *Earth* cannot hear the *Corn*, or *us*, before that hear from the *Heavens*, nor the *Heavens* the *Earth*, before they themſelves hear from *God*; we are of neceſſity to beg of him the *influences* of thoſe *Heavens*, as without which we cannot obtain that Corn, whereof our Bread is to be made.

[q] Hoſea 2. 21, 22.

But

But from thence it will equally follow, that we are to beg of the ſame God his *conſerving* and *proſpering* that *productive power*, which he hath implanted in that *Earth*, from whence it is to grow. For if the *Earth* muſt bear the *Corn*, before that can bear *us*, if, that it may ſo bear the Corn, it muſt bear from *God*, as well as from his *Heavenly influences* (as his *promiſing* that the *Earth ſhall bear the Corn*, doth ſufficiently declare) then muſt we ſuppoſe a like neceſſity of God's watching over the *powers of the Earth*, in order to the producing of it, and of our imploring the watchfulneſs of his gracious providence over them. It will follow thirdly (becauſe they are alike neceſſary to the producing of Bread) that we are even by the force of this Petition, and the general nature of the divine providence, to beg of the ſame God the *health* and *ſtrength* of thoſe, who are *exerciſed* in the cultivation of it. For though there was a time when the *Earth* could have *given it of it ſelf*, or at leaſt without any other aſſiſtance, than it had from God, and the Heavenly Bodies; yet, ſince the *fall* of man, and the *curſe* of God upon it, the Earth haſt loſt that happy property, neither can, or will it now bear us, though we call never ſo loud, unleſs the *Plowſhare* ſpeak, as well as we. But this ſuppoſeth *health*, and *ſtrength*, as well as *diligence* in thoſe that manage it, in our *Cattel*, and *thoſe* that are to *direct* them; and we therefore, as the *Pſalmiſt* [r] ſpeaks, to pray that *they* alſo *may be ſtrong to labour*, as well as that the *Earth* may not be without *ſtrength* to anſwer it. It will follow fourthly, becauſe nothing is more deſtructive to Bread than War, inaſmuch as it both diverteth the Plowſhare from its proper Office, and makes havock of that Corn which hath been before produced by it, that the contrary thereof, even *Peace*, is as neceſſarily to be prayed for, in order to our obtaining of it. Otherwiſe that *Plowſhare* may be converted into a *Sword* or *Spear*, and that Sword or Spear deſtroy, what in its former, and more peaceable capacity, it had help'd to give birth unto. It will follow laſtly, becauſe they are alike neceſſary to the producing of Bread, though not of that Corn whereof it is compos'd, that we do in like manner beg of God ſutable *weather* to *inne it*, the preſerving of it in thoſe *Barns* or *Granaries* wherein it is beſtow'd, opportunity and means to *bring it thence* to our own habitations, and ſo *prepare* it for our nouriſhment and refreſhment. But beſide our begging of God all thoſe bleſſings and benefits which are preparatory to the producing of that Bread for which we pray, we are ſecondly to beg of him (as which indeed is more particularly intended) the putting us into poſſeſſion of it; Though after what manner, or for what purpoſes we are to deſire it, is not ſo clear from this Petition, but it may require an elucidation from us. For God may *give* us our daily Bread, as he did *Manna* to the *Iſraelites*, that is to ſay, *without* any *cooperation* of ours, or the *aſſiſtance* of other men; he may *give* it us again by the *miniſtry of other men*, and by ſtirring up the hearts of thoſe into whoſe hands he hath put the poſſeſſion of it, or he may *give* it to us, laſtly, by the means of our own only *labours* or *eſtates*, and by proſpering us in the exerciſe or management thereof. And ſurely thus far the *manner of giving* it ought to be left in that *generality* wherein it is here delivered, that we ought to permit it to his arbitrement, of whom we beg our daily Bread, to determine of the manner of it. Even we our ſelves having learnt to ſay in far leſs Caſes, that *Beggars ought to be no chuſers*, and, I ſuppoſe, with equal regard

[r] Pſa. 144. 14.

regard to the manner of beſtowing it, as to the nature or quality of the thing deſir'd. But as it doth not from thence follow, but that we may deſcend even to the *ſpecifying* thereof, provided that be done with ſubmiſſion to the divine will and pleaſure; ſo I ſee not but we may, and ought to give the preference to ſuch deſires, as lead us to beg *our daily Bread* rather by *ordinary* than *extraordinary* means, as again, *in ordinary* ones, rather by our own *eſtates*, and *labours*, than by the *charity* of others, and by our *eſtates*, rather than by our *labours*, if God hath beſtowed ſuch *eſtates* upon us. For thus, becauſe it is not to be believ'd that God will make uſe of *extraordinary* means, where the *ordinary* diſpenſations of his providence may ſuffice; we are in reaſon to beg our Bread rather by *ordinary*, than *extraordinary* ones, yea not to proceed to ſue for the *latter*, till we are without all hopes of obtaining it by the *former*, of what nature ſoever they ſhall be found to be. The like preference ought to be given to ſuch deſires of ours, as lead us to beg our *Bread*, rather by our own *eſtates* or *labours*, than by the *charity* of others; as again, rather by proſpering our *eſtates* (if God have given us any ſuch, and thoſe eſtates be ſufficient to provide it) than by giving ſucceſs to our *labours* and *endeavours*. For inaſmuch as it is neither agreeable to the condition of men of better quality to live upon the charity of others, nor of any comfortable conſideration to the nature of any; inaſmuch as God hath appointed labour, or at leaſt where he hath not ſuperſeded it by an eſtate, as the ſtanding and ordinary means of procuring to our ſelves a ſubſiſtence; it cannot but be deemed reaſonable to pray, that that Bread may rather accrue to us by that labour, or by our eſtates, than by ſtirring up the hearts of others to furniſh us with it. For by the ſame reaſon that we are allowed to pray for ſuch food as may be convenient, either for our nature or condition, by the ſame, or, at leaſt, equal reaſon, we may think our ſelves priviledg'd to pray, that it may accrue to us by ſuch means, as are equally agreeable to them: How much more, when we deſire no other of God, than its accruing to us by ſuch means, as his providence hath furniſhed us with, and ſo made it yet more lawful to deſire the continuance of (ſuch as is that of an eſtate) or his Commands have repreſented to us as the ordinary means of procuring our ſubſiſtence; (ſuch as is that of labour and travail). In like manner, becauſe men of better birth or education cannot be ſutably provided for, unleſs furniſhed with ſuch a portion of external things, as may be anſwerable to their quality or breeding, being moreover ſo far favoured by God as to be furniſhed with eſtates ſutable for it, and by which, (becauſe ſufficient for that end) they may reaſonably preſume, that it is the intention of the divine Majeſty, that they ſhould maintain themſelves; I no way doubt, but, as they are permitted to beg of God food convenient for them, ſo they may beg it of him alſo, rather by the means of thoſe *eſtates*, which he hath furniſhed them with, than by the means of their *labour* and *travail*; Thoſe eſtates, which he hath furniſhed them withal, being no obſcure indication of his intention to ſupport them that way, and therefore neither an improbable proof of his allowing them to pray that God would be pleas'd to ſupport them by continuing and proſpering thoſe eſtates unto them. Only let the poſſeſſors of ſuch eſtates know, that as even they are not wholly exempted from the common burden of labour and travail, ſo it will become them to ſubmit this

and

and other the like desires to the good pleasure of him, of whom they are here taught to beg that Bread which may be convenient for them. I will conclude what I have to say concerning that *possession* of Bread, which I have said to be the principal thing we are here taught to beg of God, after I have a little inform'd you *for what purposes* we ought to beg it, as well as after what *manner* we ought to desire to be put into it. Not that this latter *query* is of equal difficulty with the former, but because the resolution thereof will open a way toward the reconciling of this Petition with that provision which we think our selves oblig'd to make for after-times, as well as for the present day. For it is to be observed first from our Saviour's enjoining us to beg such Bread as may be *convenient* for us, that we are rather to desire it of God for our *use* and *comfort*, than for the *bare possession* of it, as again, from his confining our desires to the present day, that we are rather to desire it of God for our *present* use and comfort, than for that of *after-times*. But as considering the necessity of our own concurrence to it, it will be morally impossible for us to enjoy the Bread of the present day, if we have not before made provision for it, and therefore that provision no way forbidden by the present Petition; so that provision will not be found to contradict the intent of this Petition, if it be seriously and carefully considered. For first it doth not appear to me that we are altogether forbidden by this Petition to desire any other than the Bread of the present day; but only that we should not simply and absolutely desire any other than it, because that alone is simply and absolutely necessary for us. And if this be the meaning of our Saviours Injunction here, there will be nothing in it to contradict that provision of necessaries, which we think our selves oblig'd to make for after-times. For though he who makes provision for after-times, and, agreeably thereto, begs God's blessing on it, must consequently be thought to desire what he so labours after, and prays for; yet is there no necessity at all, that he should simply and absolutely desire it, and so after the same rate wherein he desires the Bread of the present day. For the Bread of future times being not simply and absolutely necessary, neither need it to be simply and absolutely desir'd; It is enough if it be desir'd so far forth, as God shall think it convenient, and as it shall be found to conduce to the possessing us of that sufficient Bread which he prompts us to pray every day for; In the mean time, because of the no absolute necessity thereof, and the assurance we have of Gods watching over our preservation, permitting the granting or denying of it to the sole pleasure of him, of whom we pretend to desire it. I say secondly, that though this Petition confine our desires to the Bread of the present day, or rather to that which may answer the necessities thereof; yet ought we to look upon our desires as so confin'd, rather as to the actual possession of it, than as to our being in a capacity to acquire it. We are licensed by this Petition to pray for the possession of so much Bread, as may answer the necessities of that day wherein we pray for it; we are tacitly forbidden by the same Petition to pray for the possession of any more, because not licensed to it by that, which was intended as a direction of our desires in this affair: But as it doth not from thence follow, but that we may desire to be in a capacity of acquiring more, because that is of a different nature from the desire of the possession of it; so much less, if that capacity be ordinarily necessary to

possess

poſſeſs us, even of that, for which we are allowed to pray. Which that it is, is evident from hence, becauſe otherwiſe we may want our *daily* Bread, even when we have occaſion to make uſe of it. Though therefore we may be limited in our deſires to the Bread of the preſent day, or at leaſt as to the actual poſſeſſion of it, yet not ſo as to our being in a capacity to acquire it, and therefore neither as to our making proviſion for it. I ſay thirdly, that though our Saviour do here confine our deſires to the Bread of the preſent day, yet is not that ſo much to forbid our deſires or proviſions for future times, but to forbid ſuch deſires or proviſions as may diminiſh in the leaſt from our dependance upon the divine care and providence. For beſide that we, who are here confin'd in our deſires to the Bread of the preſent day, as well for others as for our ſelves, are elſewhere expreſly enjoin'd
[r] 2 Cor. 12. 14. to *lay up* [r], and *provide* [t] for the future, yea ſo, that, if we do not, we
[t] 1 Tim. 5. 8. ſhall make our ſelves worſe than *infidels*; our Saviour, when he reſumes the Argument that is now before us, even that of *taking care only for the preſent*, preſſeth us to it, upon the account of the watchfulneſs of
[u] Mat. 6. 32, 33. the divine providence [u] over us, and the neceſſity that ariſeth thereupon of our dependance on it. By which means, only ſuch deſires or proviſions for the future ſhall be found to be forbidden by this Petition, as ſhall appear to be inconſiſtent with the other. From whence as it will follow, that it is not all deſire or proviſion for the future which is here forbidden, and therefore this Petition not to be alledg'd in bar of it; ſo all that will be farther requiſite for us to give an account of, is what thoſe deſires, or proviſions are, which are inconſiſtent with our truſt in God. Now thoſe are either ſuch, as carry us to the uſe of unlawful means, or if not ſo, yet with ſuch an eagerneſs, as to occaſion perturbations in us, if we happen to be diſappointed of the object of them. For if we betake our ſelves to the former, we ſhew a manifeſt diſtruſt of the divine providence, becauſe we cannot think it to be his will, to help us by ſuch means as he himſelf hath forbidden; Not to ſay, that, when we do ſo, we rather extort our Bread, than beg of him to give it us, and ſo do yet more directly offend againſt that Petition, which prompts us to expect it from him. And if our deſires on the other hand be ſo eager as to raiſe perturbations in us, if we happen to fail of the object of them, they are equally diſtruſtful ones; becauſe the belief of his care and providence will ſo aſcertain our future ſubſiſtence to us, as to leave no place for any anxious thoughts about it. And againſt ſuch deſires and proviſions as theſe, I willingly grant that this Petition of our Lord was intended, neither can any man, who pretends to make uſe of it, allow himſelf in ſuch deſires or proviſions, without contradicting both the Petition, and himſelf. But for other deſires and proviſions for the future, I ſee not how they are inconſiſtent with it; eſpecially if they be alſo inferiour, as they ought to be, to thoſe deſires which have the more neceſſary Bread of the preſent day for their object, and moreover aim rather at our being in a capacity to acquire it, when that day ſhall arrive, than at the actual poſſeſſion of it before it doth. For ſuch deſires as thoſe will keep us in a perpetual dependance upon God, they will either wholly confine us to the more neceſſary Bread of the preſent day, or at leaſt ſo confine all our thoughts, and proviſions, and cares to it, as not to be under any trouble of mind, if that be ſecured to us. And if that be our Caſe, as it ought to be, and was, no doubt, the main

deſign

deſign of this Petition to ſuggeſt, we ſhall neither offend againſt *that*, by extending our deſires and endeavours beyond the preſent, becauſe *ſimply* and *abſolutely* aiming at no more, nor offend againſt a due *proviſion* for the future, by confining our deſires to the preſent, becauſe obliged only to ſuch a confinement of them, as may keep us in a perpetual *dependance* upon God, with which a due proviſion for the future is not at all inconſiſtent.

But beſide the *poſſeſſing us of our daily Bread*, and all thoſe other things which it doth either ſuppoſe or imply, it will be equally neceſſary, even by the force of this Petition, to beg of him, of whom we ask it, to *make it ſalutary* and *helpful* to us. For though that be not equally implied in the word *Give*, if it be ſimply and abſolutely conſidered, yet is it alike evident from the *end* for which *Bread* was ordain'd, and Chriſts obliging us to pray, that God would give us ſuch Bread, as may be *neceſſary*, or *convenient* for us. For if Bread were intended for our nouriſhment and comfort; if we are directed by our Saviour to beg it for that end, as is evident from his prompting us to beg ſuch Bread as may be convenient for us; then muſt it be thought alike our duty, and alike the deſign of this Petition, to ask of God as well the making it *ſalutary* and *helpful* to us, as to put us into the *poſſeſſion* of it. The reſult whereof will be, our asking of him, as the Scripture [x] ſpeaks, *power to eat thereof*, as without which we cannot be in a diſpoſition to be advantag'd by it, and ſuch farther *health* and *ſtrength* of Body, as may enable us to digeſt it, and to convert it into our own ſubſtance.

[x] Eccl. 5. 19.

IV. I have ſhewn *what that is* we are here taught to ask, for *what time* we are to ask it, and *what to ask of God towards it*; it remains that we enquire into *the grounds* of our ſo asking it of him, and which are in the general, our own certain *need* of it, and *dependance* upon God for it. Concerning our *need* of *Bread*, and other ſuch like means of ſubſiſtence, I ſhall not need to ſay any thing, becauſe that need of ours is too apparent to be deni'd, and too much felt by our ſelves, not to be acknowledged by us. And I ſhall only add, that Chriſt, to whom the neceſſities of our nature were not unknown, was willing, by this Petition of his, to call them frequently to our minds, and to humble us under the apprehenſion of them; That ſo, being ſenſible of thoſe neceſſities, we might be yet more prepar'd to acknowledge our *dependance upon God* for the ſupply of them, and accordingly ſue to him for it. A dependance, which, it may be, we have much more reaſon to conſider, and preſent God with a due acknowledgment of, than any other dependance whatſoever. For whatever may be thought of ſpiritual Gifts, and which, for the little agreeableneſs thereof to our natural inclinations, we may perhaps be willing enough to acknowledge unto him, from whom the Scripture tells us [y], that *every good and perfect gift cometh*; Yet Bread, and other ſuch like means of our ſupport ſeem owing only to our own labour, and providence, or the liberality of thoſe from whom it immediately deſcendeth to us. They who have it, at firſt, ſeem to attain it by their plowing and ſowing, and other the like means they make uſe of to cauſe the Earth to produce it; or, if not without the influences of Heaven, as they ſee they cannot, yet ſuch, as do for the moſt part regularly and certainly deſcend upon it, but however cannot do otherwiſe than they do. They, who receive this Bread from

[y] James 1. 17.

the first owners, purchase it by their labours, or by that money, which their own, or other mens labours have procured for them. And though *Bread* so purchased be not *Bread*, even to the owners thereof, or at least hath not the *usefulness* of Bread, till it come to be applied by them to themselves, and regularly digested by their Stomachs; yet as it is in their power so to apply it if they please, and so far forth their own only care and providence concerned in it, so that digestion of theirs, as they suppose, depends only on their own temperance, or constitution, and which, if they find not good, they may either make good, or correct by sutable Medicines, or, if not so, must suffer by the evilness thereof. By which means the recourse they have for *Bread*, or the due *digestion* of it, must be to their own either labour, or providence, or, if not only to themselves, yet to the assistance of such causes, as are like natural, but not to the providence of any supernatural one. These are generally the thoughts of the greater part of Mankind, as is evident from their either *fearing* or *hoping*, meerly as *natural* causes shall give occasion, and the *little care* they take to *approve* themselves to him, from whom even temporal boons are suppos'd to come. But with how little reason will appear, if we reflect upon those proofs I have elsewhere [a] given of a Providence, even from the light of nature, or the clear Declarations of the Scripture. For what is there, even in this particular, which we can so call our own, that we are not much more indebted to God for it? Is the Bread we eat our own? so it may be after God hath given it us, but it cannot become our own, till he be pleased to possess us of it. For it is I (said God by the Prophet *Hosea* [a]) that *gave Israel Corn, and Wine, and Oyl*, and it was *my Corn*, and *my Wine*, and *Oyl* and *Flax* which they enjoy'd. If their own labour and providence concurred to the procuring of it, yet it was I who fitted them for labour, and so, as he elsewhere [b] speaks, *gave them power to get it*, and it was I too who gave success to those their labours and endeavours: It being *the blessing of the Lord*, as the Wise man [c] speaks, which contributes more to men's *enriching*, than all their own labours and endeavours, and *he*, and he alone, who *addeth no sorrow with it*. As indeed, why otherwise should not all, that are alike industrious, and provident, attain alike to them? Nay why should there be so great a difference between men (which yet hath been frequently observ'd) that some with all their travail can hardly compass a subsistence, when at the same time men of less diligence and providence rise to great Estates, and as freely and undisturbedly enjoy them? For to found this difference upon *chance*, otherwise than that may be used to denote the unaccountable variety of the dispensations of the divine providence, seems to me rather to say, that we are not acquainted with the cause of it, than to satisfie our selves, or others, that the divine providence doth not make the difference: Because the accidents, by which it is occasion'd, are often-times so many, and so unusual, that they cannot be thought to happen unto men, without the guidance of a more *intelligent* and *watchful* being, than *chance*, in the usual sense of it, can be suppos'd to be. Hitherto therefore nothing appears, why we should not beg our Bread of God, yea do so, upon a presumption of our owing it to his favour and blessing. But if we dare trust the Scripture, we may think our selves yet more indebted to him for it, because indebted to him also for those *influences of Heaven*, by which it is at first produced,

[a] Explicat. of the Apostles Creed. In the words, *I believe in God.*

[a] Hosea 2. 8,9.

[b] Deut. 8. 18.

[c] Pro. 10. 22.

ced, and indebted to him too for that *benefit* we receive from it, even when we have it. For it is *he*, as the Scripture [d] ſpeaks, who *giveth the former and the latter rain*, who *cauſeth his Sun to ſhine* [e], *and his rain to fall* upon that Earth which doth produce it. It is he, as the ſame Scripture [f] ſpeaks, that *hears the Heavens* before they *hear the Earth*, or either the *one*, or the *other* of them *hear*, or *anſwer* our requeſts. And of this even the *Heathen* [g] were ſo perſwaded, that they made nothing more proper unto God, than the giving of fruitful ſeaſons; and we find S[t] *Paul* accordingly preſſing them [h] with that teſtimony of the divine providence. And they had this reaſon, among others, for it, that as the ſeaſons of rain were not ſo fixed, but that they were ſometimes ſtrangely and for a long time ſuſpended, which ſhew'd them, that there might be ſome ſuperiour power to controul and over-rule them; ſo they generally hapned ſo regularly, and ſo ſutably to the need the Earth had of them, that they could not, without ſome violence to their own underſtandings, hinder themſelves from believing, that there was an intelligent and watchful power, who had ſo wiſely and providently diſpos'd them. Whether they alike acknowledged unto God their own receiving benefit by that *Bread*, which was ſo produced, and beſtowed upon them, I will not now enquire, becauſe it is not much material. But ſure I am the Scripture hath taken care to inform us of it; becauſe giving us to underſtand, that it is he who *giveth us power* [i] *to eat of it*, as well as *to get* it, and if there be any force in that threat of his, that men ſhould *eat* [k] *and not be ſatisfied*, that it is alſo, by his bleſſing upon it, that we come to be ſuſtained by it. The former whereof hath this farther to juſtifie it, that there are not a few in the World, who cannot find in their hearts to taſt of that plenty they are poſſeſs'd of, as the latter, that what is perform'd within us, toward the due digeſtion of that Bread we eat, is ſo far from being under the conduct of our care, that we find it next to impoſſible, to be able only to underſtand the manner of it. For this certainly makes it reaſonable to believe, that as it is not without the bleſſing of him, to whom we pray, that we attain our Bread, ſo neither without his providence that it becomes uſeful to us.

[d] Jer. 5. 24. Joel 2. 23.
[e] Mat. 5. 45.
[f] Hoſea 2. 21, 22.
[g] *Vid. quæ Pricæus annot. ad* Mat. 5. 45. Act. 14. 17. *& alibi.*
[h] Act. 14. 17.
[i] Eccl. 5. 19.
[k] Mic. 6. 14.

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

The CONTENTS.

Of the Order of this Petition, and why, conſidering the momentouſneſs of it, it is ſubjoin'd to that of our daily Bread. *An addreſs to the Explication of the Petition it ſelf, where an account is firſt given of what things are ſuppoſed by it, and then of that which is expreſſed. The things* ſuppos'd, *the being of treſpaſſes in us, their making us debters to the divine vengeance, the impoſſibility of our being freed from it without the divine mercy, and the neceſſity that lies upon us of confeſſing all theſe things to God, and particularly thoſe treſpaſſes which we ſtand guilty of. A more minute account of the Confeſſion of our treſpaſſes, and enquiry thereupon made, whether it ought to extend to particulars, and how far that ought to prevail in the publick Confeſſions of the Church. That forgiveneſs, which is* expreſſed *in the Petition, brought next under conſideration, where again is ſhewn, wherein it doth conſiſt, and what we beg of God together with it. Of that forgiveneſs which is ſuppos'd as due from us unto our Brethren, concerning which enquiry is made what the nature thereof is, under what notion it is here propos'd, and the reaſonableneſs of that propoſal. Among other things is ſhewn, that it is here propoſed by our Saviour, as the condition upon which we ought both to beg, and expect that forgiveneſs for which we pray.*

AS much as the Soul ought to be preferr'd before the body, and the Eternal welfare of both before the temporal welfare of the latter, ſo much ought that *forgiveneſs*, for which we are here taught to pray, to be preferr'd before that *daily Bread* the deſire whereof was but now ſuggeſted to us. For by that *forgiveneſs* we are delivered from God's wrath, and from eternal death; our minds enjoy a preſent peace, and tranquillity, and are not without the hopes of a far greater peace, and joy; Whereas the utmoſt our *daily Bread* affords us, is the preſent ſupport and comfort of our Bodies, but which cannot but be much impair'd by the fears of an after reckoning, and that eternal death which attends all thoſe whoſe ſins are not before done away. For what good will that *Bread* [a] do us, nay what preſent comfort can it poſſibly afford us, if our *ſins* remain *unpardoned*, if we are in a manner only *fatted by it* for *deſtruction?* Which makes it the more ſtrange, that this great boon of *forgiveneſs* ſhould not have the precedency of the other, and as it ought no doubt to have the firſt and principal place in our deſires, ſo have the firſt and principal place alſo in our Petitions. But as it is not eaſy to conceive therefore, but that our Saviour

[a] *Tertull. de Orat. c. 7. Quid enim alimenta proderunt, ſi illi reputamur reverà, quaſi taurus ad victimam?*

Saviour had a peculiar reaſon for premiſing the Petition of *daily Bread* to that of the *forgiveneſs of our treſpaſſes*; So there is this apparant reaſon of that procedure of his, that that *temporal life*, to which *daily Bread* miniſters, is pre-requir'd to the acquiring of our *forgiveneſs*, it muſt put us into a condition of praying for it, and uſing all other requiſite means for the obtaining of it. Which will make it alike neceſſary to premiſe the *begging* of it, and of that *Bread* by which it is to be maintain'd. We cannot hope to obtain *forgiveneſs* without praying for it, or endeavouring after it; we can as little hope to be in a condition for that, unleſs our *life* be continued to us, or *live*, unleſs we be furniſhed with *Bread*. And as therefore he, who firſt of all deſires that, and the ſupport of the preſent life, doth but comply therein with the order of nature, and the invincible Law of neceſſity; So if he beg the *preſent life*, and *the Bread* of it, to fit him for the attaining of *greater*, and *more important boons*, he will at the ſame time conſult both his temporal and eternal welfare, yea ſhew himſelf to have a greater regard unto the latter, than if he had premis'd the deſire of it, becauſe asking the former but in order to it.

But not any longer to inſiſt on the due *place* of this Petition, becauſe there is enough in the Petition it ſelf to call for our regard; let us now reflect upon *that which it teacheth us to ask* of God, and upon *the terms* on which it prompteth us to deſire it.

I. That *which it teacheth us to ask* of God, is the *forgiveneſs of our treſpaſſes*, or, as St *Matthew* [b] expreſſeth it, *of our debts*; but which cannot well be underſtood, without a pre-notion of thoſe *treſpaſſes*, or *debts*, becauſe proceeding upon the ſuppoſition of them. To make way therefore for the clearer underſtanding of it, I will premiſe ſo much concerning thoſe *treſpaſſes*, or *debts*, as the Petition we are now upon will oblige us to conſider.

[b] Mat. 6. 12.

Now there are four things obſervable concerning thoſe *treſpaſſes*, or *debts*, the *forgiveneſs* whereof we are here taught to ask of God. 1. The *being* of thoſe treſpaſſes in us. 2. Their making us *obnoxious* to the divine vengeance. 3. The *impoſſibility* of our being diſcharged from it *without God's grace and mercy*. As fourthly, and laſtly, The *neceſſity* that lies upon us of making an ingenuous *confeſſion or acknowledgment* of them all.

1. I meddle not at preſent with the general nature of our *treſpaſſes* or *debts*, becauſe I have ſaid enough elſewhere [c] toward the clearing of it; That which I ſhall firſt of all take notice of, is *the being of thoſe treſpaſſes in us*, and which the Petition I am now upon doth manifeſtly ſuppoſe: *He who asketh pardon*, as *Tertullian* [d] ſpeaks, *confeſſing a fault* which ſtands in need of it, how much more, when he expreſly asks the forgiveneſs of thoſe treſpaſſes, the pardon whereof he profeſſeth to deſire? Thus it is eaſy to reaſon from the Petition that is now before us, and ſo we ſhall find thoſe to have done, who either preceded or followed that *Pelagius*, who aſſerted, among other novelties, the poſſibility of an unſinning obedience. The teſtimony of *Tertullian* I have given you already, and ſhall therefore give the firſt place to that of St *Cyprian*. For *how neceſſarily*, ſaith he [e], *and providently, and ſalutarily, are we admoniſhed of our being ſinners, who are* by this Petition *compelled to ask for our ſins, that whilſt pardon is beg'd of God, the mind may remember its own Conſcience. For leſt any ſhould pleaſe himſelf with the conceit*

[c] Explic. of the Creed. Artic. *Of remiſſion of ſins.*

[d] *De oratione cap. 7. Exomologeſis eſt Petitio veniæ; quia qui petit veniam delictum confitetur.*

[e] *Cyprian. De Orat. Dominicâ.*

conceit of his being innocent, when in truth *no man is ſuch, he is inſtructed and taught that he ſinneth every day, by being commanded every day to pray for his ſins,* with other remarks to the ſame purpoſe. *There can no man be found,* ſaith *Optatus* [f], *who is entirely holy. For if there are any, who can be without ſin, they lye in the Lords Prayer, if, without any cauſe, they ask pardon, ſaying unto God the Father, forgive us our ſins as we alſo forgive our debtors.* And again [g], *when you turn to the Altar, you cannot omit the Lords Prayer,* nor ſay it, but you *muſt ſay Our Father, which art in Heaven, forgive us our ſins and our debts. Now what are you called,* or rather what do you call your ſelf, but a Sinner, *whilſt you thus confeſs your ſins?* And how well S[t] *Auguſtine* agrees with the forementi-on'd Authors, will appear if we reflect upon the anſwers that were made by the *Pelagians* to the force of that Petition we inſiſt upon. For the underſtanding whereof we are to know, that as it was not eaſy for them to avoid altogether the acknowledgment of thoſe treſpaſſes, the forgiveneſs whereof we are taught to beg, ſo they choſe rather by nice diſtinctions to evade the force thereof, than utterly to deny thoſe treſpaſſes which it ſuppoſeth. That which ſeems firſt of all to have been ſaid is, that this Petition ſeems rather to have been fram'd for *unbelievers* than *believers*, or, if for believers alſo, rather for the *generality* thereof, than for the *principal members*, or *heads* of them. But how little reaſon there was for that allegation, the following paſſage of S[t] *Auguſtine* [h], as I find him cited by *Voſſius* [i], with the forementioned teſtimonies, may ſatisfie any reaſonable man. *Finally, my Brethren, that you may the ſooner acknowledge* the truth of what I ſay, that no fleſh is juſtified in the ſight of God, *they themſelves,* even the Leaders of Chriſt's Flock, *have learn'd to pray what we alſo do; to them* alſo *was* this *rule of praying given by the Heavenly Lawyer. For after this manner, ſaith he, pray ye. And when he had premiſed certain other things, he added this alſo, that our Rams and the Leaders of the Sheep ſhould ſay it; they themſelves have learnt to ſay, forgive us our debts, as we alſo forgive our debtors. They ſaid not, We thank thee, that thou haſt forgiven us our debts, as we alſo have forgiven our debtors; but forgive, as we alſo forgive. Thus it ſeems they prayed, being now both Believers, and Apoſtles. For that Prayer of our Lord was rather given to Believers. If only thoſe debts had been meant, which are forgiven by Baptiſm, it would be more proper for Catechumens to pray, forgive us our debts. Let the Apoſtles therefore ſay, forgive us our debts, as we alſo forgive our debtors. And when it ſhall be ſaid to them, Why do ye ſay this? or what debts are there of yours? Let them anſwer, becauſe no fleſh ſhall be juſtified in the ſight of God.* This ſubterfuge therefore not prevailing, becauſe this Petition, with the reſt, had been given both to Believers and Apoſtles, it was neceſſary to ſubjoin another, and which ſeems to be much more ſpecious; to wit, that, though the beſt of men, yea Apoſtles were obliged thus to pray, yet it was rather *for other men*, than *themſelves*, and particularly for *thoſe*, whoſe heads, and mouths they were. And that the *Pelagians* thus reaſon'd for themſelves, is evident from the *eighth Canon* of that *Carthaginian Council*, which is commonly call'd the *Milevitan* [k], as which doth both take notice of and cenſure it. But beſide that there is no ground for any ſuch diſtinction in the Prayer it ſelf, but rather for the contrary (for if we beg before for *our own* daily Bread, as well as for the daily Bread of *others*, why not alſo for the forgiving of *our own* treſpaſſes?) Beſide that

[f] *Lib.* 7.

[g] *Lib.* 2.

[h] *In Pſa.* 142.

[i] *Hiſt. Pelag. Lib.* 3. *Part.* 1. *pag.* 467.

[k] *Voſſ. ubi ſupra, pag.* 508, & 509.

that this Prayer and every Petition of it was given firſt of all for the direction of mens *private devotions*, and where, though the concernments of others are not to be neglected, yet to be ſure our own are principally to be intended; As the forementioned Canon obſerves, St *James was a holy and juſt Apoſtle when he ſaid* [l], *for in many things we offend all. For why was the word, All, added? but that that ſentence might agree with the Pſalm* [m] *where we read, Enter not into judgment with thy ſervant, for no man living ſhall be juſtified in thy ſight. And in the Prayer of the moſt wiſe* Solomon [n], *there is not a man, who ſinneth not.* And a little after in the ſame Canon, *Whence alſo the holy and juſt* Daniel, *when, ſpeaking in the plural number, he had ſaid in Prayer, we have ſinned and done iniquity* [o], *and other things which he there truly and humbly confeſſeth; Leſt he ſhould be thought, as ſome are of opinion, that he ſpake not theſe things of his own ſins, but of the ſins of the people rather, he afterwards added, When I was praying* [p] *and confeſſing mine own ſins and the ſins of my people to the Lord our God, He would not ſay our ſins, but the ſins of his people and his own, becauſe he foreſaw, as a Prophet, that there would be thoſe, who would make ſo ill a conſtruction of his words.* From all which as it appears that holy and juſt men were obliged by this Petition to pray for themſelves as well as others, ſo nothing therefore remained to be ſaid, but what we find, by the forementioned *Council* [q], that the *Pelagians* did, that holy men were moved ſo to pray, rather *humbly* than *truly*, with a deſign to depreſs them in their own eyes, than as conſtrained thereto by the force of their own tranſgreſſions. But beſide that it is *not humility, but lying, to beg of God with our lips, that he would forgive us our debts, and in the mean time to ſay in our hearts, we have no debts to be forgiven*, as the forementioned *Council* [r] hath pertinently obſerv'd; St *John* hath ſaid enough to ſhew, as that *Council* obſerves farther [ſ]; that we ought to pray, with reſpect to the truth of the thing, that God would forgive us our debts or treſpaſſes: There I mean, where he affirms, yea includes himſelf in the number, that *if we ſay we have no ſin* [t], *we deceive our ſelves, and the truth is not in us. He might indeed have ſaid* (and if he had done ſo, there would have been ſome pretence for this exception) *that if we ſay we have no ſin, we exalt our ſelves, and there is no humility in us. But when he ſaith, that, if we ſo ſpeak, we deceive our ſelves, and the truth is not in us, he ſufficiently ſhews, that he who ſaith, he hath no ſin, ſpeaks that which is not true, but falſe*, and ſhall therefore be under an obligation to pray for *forgiveneſs of his treſpaſſes*, by the force of *truth*, as well as of the Precept of *humility*. And indeed as the *being* of ſuch treſpaſſes is ſufficiently evident to thoſe men's Conſciences, who have taken the pains to compare their own actions with thoſe Laws which ought to be the rule of them, ſo it ſeems to me not a little confirm'd by the evil temper of thoſe, who have taken upon them to maintain a poſſibility of freedom from all. For who of old did maintain ſuch a freedom, but thoſe who *denied the neceſſity of God's grace*, and who by that denial of theirs fell into the groſs ſins of falſhood, and pride? Or who of late but thoſe of the *Jeſuitical* party, on the one hand, or of thoſe who are not far removed from them, even the *Quakers* on the other? The former whereof have, by their groſs *Idolatries*, converted their very religious actions into ſins; as the latter ſhew'd themſelves ſufficient tranſgreſſors by their both *diſobeying* and *reviling of magiſtrates*, that I ſay nothing at all of their *perverting* the

[l] *Voſſ. Ibid.*
[m] Pſa. 143. 2.
[n] 1 Kings 8.46.
[o] Dan. 9. 5.
[p] —— 20.
[q] Can. 8.
[r] *Ibid.*
[ſ] Can. 6.
[t] 1 Joh. 1. 8.

the Scriptures, yea *preferring* their own *fancies* to *them*. For theſe are ſo far from bringing any credit to a ſinleſs ſtate, that they are on the contrary a ſad inſtance of a corrupt and degenerate one. Of which we have this farther proof, that as the *Valentinians* of old [u] fancied that nothing could defile them, how abominable ſoever in it ſelf, or blameworthy in other men, ſo theſe have taken a like courſe to juſtifie themſelves, as to thoſe treſpaſſes, from which they affirm men may be free; I mean not ſo much by ſhewing, that they have not been guilty of ſuch treſpaſſes (which were the only fair way of evincing it) but by taking away the very being of ſuch treſpaſſes (for ſo the *Jeſuits* have done [x] in a great meaſure) or by taking it away as to themſelves, as who are ſufficiently protected againſt them by the ſpirituality of their nature: In the mean time giving themſelves over to any thing which may make for their advantage, or which either ſhame, or fear of puniſhment ſhall not reſtrain them from. Such are the pernicious effects of aſſerting a ſinleſs ſtate, and indeed there is no other way to make it probable to themſelves or others. But how much ſafer, as well as more agreeable to truth and this Petition is it, to acknowledge our treſpaſſes and bewail them, and (what ſuch an acknowledgment and ſorrow will naturally produce) to ſtrive as much as may be to diminiſh them? For though there be no hopes at all of a perfect freedom from treſpaſſes, yet there is no doubt we ought to endeavour it, as much as we may; and there is as little doubt, but we may, and ought to be much more free from them than we are. But how far, as I have already [y] allotted another place to determine, ſo the conſideration thereof will not be ſo proper here; becauſe all we have now to ſhew is (what the premiſes do ſufficiently evince) that we are not without thoſe treſpaſſes, the forgiveneſs whereof we are here taught to beg.

[u] *Iren. adv. hæreſ. li. 1. cap. 1.*

[x] *Vid. Les Provinciales, & La Morale des Jeſuites.*

[y] Diſc. of mens inability to keep the Commandments of God without his ſpecial grace.

2. The ſecond thing obſervable concerning thoſe *treſpaſſes*, the *forgiveneſs* whereof we are taught to beg, is their making us obnoxious to the divine vengeance. A thing, which though not ſo clear from S[t] *Luke*'s [z] Account of this Petition, and thoſe words wherein it is commonly delivered, yet is (as I have elſewhere [a] ſhewn) ſufficiently evident from the nature of thoſe treſpaſſes, and from that title of debts which S[t] *Matthew*, in his account thereof [b], doth beſtow upon them. For every *treſpaſs*, or ſin, as *ſuch*, being the *tranſgreſſion of a Law*, and (becauſe all other Laws receive their ſtrength from his) of ſome Law of God, it doth *eo ipſo* oblige the committer of it to ſuffer puniſhment, if he, againſt whoſe Law it is committed, will be pleaſed to inflict it. For it being in the power of him, who hath a right to command, to puniſh the tranſgreſſions of thoſe Commands, as without which all Authority would be vain; it muſt conſequently be but the juſt obligation of him, who tranſgreſſeth them, to ſuffer puniſhment, if he, againſt whom he offended, will be pleaſed to inflict it. Again, if *treſpaſſes*, or ſins have both the name and nature of *debts*, as we ſee they have, as elſewhere, ſo in this very Petition, in the words wherein it is delivered by S[t] *Matthew*; if (as I have ſhewn in the place before-quoted) they are therefore entitled *debts*, becauſe, like debts properly ſo called, they oblige him, who did not ſatisfie his firſt obligation, to ſuffer condign puniſhment for it; then muſt they be ſuppoſed, as committed againſt God, to make us obnoxious to his vengeance, and to thoſe puniſhments which that ſhall lead him to. Which yet is no more than

[z] Luke 11. 4.

[a] Explicat. of the Creed, Article, *Of the forgiveneſs of ſins.*

[b] Mat. 6. 12.

wha:

what the general reaſon of mankind prompts them to argue; and their mode of ſpeech, which is one of the moſt certain indications of their opinions, doth as clearly confirm. For it is not among the *Hebrews* only that *ſins*, or *treſpaſſes* have the name, or nature of *debts*, that they are look'd upon as obliging thoſe to puniſhment, who happen to be guilty of them. For agreeably to that name and notion, we find men of all Languages to expreſs themſelves; thoſe who were more near to the Hebrews Language and Country, and thoſe who were farther removed from them. For thus what is in the *Hebrew* [c] *in the way of ſinners*, is by the *Chaldee Paraphraſe* rendred *in the way of debters*, as elſewhere *thou haſt brought upon me and my Kingdom* [d] *a great ſin*, by *thou haſt brought upon me a great debt*. And thus too both the *Greeks* and *Latins* (leſt we ſhould think that mode of ſpeech to have paſs'd from the *Hebrews* to other Nations) are wont to ſpeak, with relation to thoſe *ſins*, or *treſpaſſes*, whereof we now diſcourſe. For to *owe judgment* [e], or to *owe puniſhment* [f], is affirmed by them of evil perſons, and who by their evil actions make themſelves lyable to it; and to *give* [g] or *pay puniſhment*, among the *Latines*, is ſet for ſuffering it. Which ſhews what, in the opinion of all Nations, is the proper conſequent of *ſins*, or *treſpaſſes*, and that they bind the committers of them to ſuffer puniſhment. I will conclude what I have to ſay concerning this obligation, after I have, for the farther clearing of it, added this one neceſſary remark, that as thoſe treſpaſſes, whereof we ſpeak, make the committers of them obnoxious to the divine vengeance, ſo they do it not only as to *temporal pains and death* [h], but alſo to *eternal* ones. Of which, beſide other proofs, we have this remarkable ſaying of our *Saviour* for a witneſs, where he tells us [i] that *of every idle word, which men ſhall ſpeak, they ſhall give an account at the day of judgment; for by thy words thou ſhalt be juſtified, and by thy words* too *thou ſhalt be condemned*. For being even *idle words* (which, if any, might be look'd upon as *venial*) ſhall be brought before, and condemned by that future judgment; being the puniſhment that judgment ſhall award, is not *temporal* but *eternal fire*, as we are elſewhere [k] aſſured by our *Saviour*; what ground can there be to believe, that there is any treſpaſs ſo *venial*, as to be expiated by a temporary puniſhment? Indeed, as in *others*, ſo in theſe *debts* alſo there is a diverſity, as there ſhall be in the degrees of thoſe puniſhments that are allotted to them; a debt of *ten thouſand* [l] *talents*, ſuch as that of the Lord's *ſervant* in the *parable*, and a debt of an *hundred pence*, ſuch as that which he exacted [m] of his *fellow ſervant*: But be they of what degree they will, they muſt be acknowledged to be *debts*, as well as treſpaſſes, before we obtain the forgiveneſs of them; they muſt be acknowledged to be *debts*, even to *eternal* vengeance.

[c] Pſa. 1. 1.

[d] Gen. 20. 9.

[e] Ὀφείλειν δίκην.

[f] *Debere pœnas.*

[g] *Dare, & pendere pœnas.*

[h] Rom. 5. 12.

[i] Mat. 12. 36, 37.

[k] —— 25. 41, 46.

[l] Mat. 18. 24.

[m] —— 28.

3. I think I ſhall not need to ſay much concerning the *impoſſibility of our being diſcharged from the former obligation, without the grace and mercy of that God, againſt whom thoſe treſpaſſes are committed*. For the obligation being to God, the diſcharge muſt be alſo from him, and therefore not to be expected, without his merciful releaſe of it. If there be any thing, beſide that grace and mercy of his, to diſcharge us of it, it muſt be the tender of a proportionable ſatisfaction, and ſuch as ſhall be found to anſwer the debt that is owing by us. But beſide that, as I have elſewhere [n] ſhewn, there is no neceſſity of admitting ſuch a *ſatisfaction*, and therefore the mercy of God pre-requir'd to our diſcharge (for *ſatisfaction* being

[n] Explication of the Creed. In the word Dead.

being the paying that which was not under obligation, it muſt be in the power of him, to whom it is tender'd, either to admit of it, or not;) Neither have we (*of our ſelves* I mean) any ſuch *ſatisfaction* to offer, and therefore neither any means of diſcharging our ſelves from the other. For ſhall we, as the Prophet *Micah* [o] ſpeaks, preſent him with innumerable *Sacrifices*, or *with ten thouſands of rivers of oyl?* But even theſe, as they are no way able to diſcharge the debt, ſo they are none of *ours* to diſpoſe of; *every Beaſt of the Foreſt being his* [p] already, and *the Cattle upon a thouſand Hills.* Shall we therefore, in default of any thing of that nature, go on, as the ſame *Micah* [q] ſpeaks, to preſent him with our *firſt-born*, the *fruit of our Body for the ſin of our Soul?* Theſe indeed may with more reaſon be called *ours*, becauſe concurring more immediately to the production of them. But inaſmuch as even theſe are an *heritage of the Lord* [r], and the *fruit of the Womb is his* [s] *reward*, by the giving of theſe we can no way contribute to the clearing of our debt, becauſe we ſhall ſtill give him of that, which is his own. Shall we therefore thirdly preſent him with the fruits of a pious and exemplary life for the future, yea with that which God himſelf requires in the forequoted [t] Prophecy, and ſtiles by the name of *good*, even with *doing juſtly and loving mercy, and walking humbly with our God?* This cannot be deni'd to be the moſt acceptable payment, and to go fartheſt toward the diſcharge of that debt we have contracted. But whoſoever ſhall conſider what our Saviour hath ſaid, that *when we have done all thoſe things that are commanded us* [u], *we are unprofitable ſervants, we have done but that which was our duty to do*, will be eaſily induced to believe that theſe can no way avail to the diſcharge of our debt, becauſe even theſe alſo were before due unto him. And if men may not hope thus to diſcharge their own debts, how much leſs thoſe of others, or we expect to be releaſed by them? Shall we laſtly hope to diſcharge our debt by works of *ſupererogation*, that is to ſay, by ſuch works, or rather inſtances of piety, as do not appear to be under Command, but may not unreaſonably be preſum'd to be acceptable to the Almighty. But as even thoſe, (if there be any ſuch) become free to omit or perform, rather by the *indulgence* of that Almighty one, than that he hath not ſufficient Authority to enjoin them on us; ſo it muſt therefore be look'd upon as not of ſufficient force to purchaſe a diſcharge from the other: That which is but a matter of *indulgence*, being rather to be reckon'd to the account of him, by whom it is granted, than to theirs on whom it is beſtow'd. Thus which way ſoever we turn our eyes we can find nothing that can aſſoil theſe debts, but the mercy and goodneſs of him, to whom we are obliged by them, and then no wonder that our Saviour doth remit us to that mercy of God, and prompt us to beg of him the forgiveneſs of them.

[o] Mic. 6. 6, 7.
[p] Pſa. 50. 10.
[q] Mic. 6. 7.
[r] Pſa. 127. 3.
[s] *Ibid.*
[t] Micah 6. 8.
[u] Luke 17. 10.

4. One onely thing remains of what I have ſaid to be ſuppoſed concerning thoſe treſpaſſes, the forgiveneſs whereof we beg, even the neceſſity that lies upon us of *confeſſing* to God the ſeveral particulars before-mentioned, that there *are in us* ſuch treſpaſſes, that thoſe treſpaſſes make us *obnoxious* to the divine Vengeance, and that we cannot be *releaſed* from it *without* the divine mercy and goodneſs. And ſurely there is enough in the Petition it ſelf to oblige us to the acknowledgment of each of theſe, there is enough in the very ſurface of it to prompt us to the doing of it. For if we are oblig'd to ask *forgiveneſs of our treſ-*

paſſes,

paſſes, as we are, if this Petition and Prayer were intended as a pattern, or form; we muſt conſequently be obliged to a confeſſion of thoſe treſpaſſes, becauſe, as we learn'd from *Tertullian*, the very *asking of pardon is the confeſſion of a fault*, and how much more then the asking pardon thereof in expreſs terms? Again, if we are obliged to ask forgiveneſs of them in the quality of *debts* (for ſo St *Matthew*'s expreſſing it by the name of debts ſhews) there will be alike neceſſity too of acknowledging to the ſame God, that we have made our ſelves obnoxious to his vengeance by them; for to own them as *debts* is no obſcure acknowledgment of it. In fine, if, as the ſame Petition perſwades, or at leaſt our being obliged to [*put it up*] to *our Father which is in Heaven*, if, I ſay we ought to beg of *him* the forgiveneſs of our treſpaſſes, we muſt conſequently be under a neceſſity of acknowledging to the ſame God the impoſſibility of our deliverance from them without his grace and mercy; becauſe the *begging* of that deliverance *from him* is as clear an acknowledgment of the other. Theſe things, I ſay, are evident in the general from the Petition that is now before us; they are ſo from the very ſurface, or out-ſide of it. But as they are of too great importance to be ſuffer'd to reſt upon it, eſpecially if they may receive a farther confirmation; ſo what the particular grounds of each of thoſe confeſſions are, and what the reſpective Laws thereof are, will require a more accurate conſideration, and which therefore I will now ſet my ſelf to give them.

To begin with the *Confeſſion of our treſpaſſes*, becauſe the foundation of the other, and becauſe moſt apparant from the Petition that is now before us; Where the firſt thing I ſhall take notice of is the *grounds of our obligation* to it, and which are either *natural* or *poſitive*. The *natural* grounds of our obligation to it are the ſame with thoſe of other religious duties, and particularly of *that* of Prayer, to which it is annexed. For being under a neceſſity of acknowledging our *dependance* [x] upon God, as to thoſe ſeveral benefits for which we pray; being therefore under a like neceſſity of acknowledging our dependance upon him, as to that of the forgiveneſs of ſins, and ſo much the rather, becauſe of the ſuper-excellency thereof; We muſt conſequently be under a neceſſity of acknowledging to him thoſe ſins or treſpaſſes, for the forgiveneſs whereof we pretend to depend upon him: It being thoſe ſins, or treſpaſſes, which make us to ſtand in need of, or depend upon him for forgiveneſs, and which therefore muſt be own'd by us to declare our acknowledgment of the other. Again, being under a neceſſity of acknowledging our *dependance*, by our *Bodies* as well as by our *Souls*, and particularly by the expreſſions [y] of our *mouths*, being, conſequently thereto, obliged ſo to acknowledge our dependance upon him, for that *forgiveneſs of ſins* we are here taught to beg; we muſt alſo, becauſe that is pre-requir'd to the acknowledgment of it, acknowledge with our mouths thoſe ſins we beg the pardon of, which is the proper notion [z] of Confeſſion. Such evidence there is even from natural grounds, of the obligation of that Confeſſion of ſin, which the preſent Petition ſuppoſeth. And if there be not the like evidence from *poſitive* ones, even the Commands of God in Scripture, we ought not at all to wonder at it; becauſe where the voice of nature is clear and plain, there is the leſs neceſſity for the Scripture to interpoſe. Though that we are not without ſufficient proofs, even from thence, will appear, if we conſider what that Scripture hath obſerved to us concerning it. For we have firſt, in ſome par-

[x] Diſcourſe 2. in the Introd.

[y] *Ibid.*

[z] Rom. 10. 10.

ticular Caſes, an expreſs Injunction, to the Jews, to *confeſs their ſins*, over and above the bringing a treſpaſs offering for them: Which, though it will not immediately reach us, becauſe none of their deſcendants, yet will do, by vertue of Chriſt's confirming their Law, ſo far forth as it ſhall appear to be built upon natural equity. We have farther (which is yet more home) an Injunction to *Aaron* to confeſs over the Scape-Goat [b] *all the iniquities of the Children of* Iſrael, *and all their tranſgreſſions in all their ſins*, in order to the delivery of them from them. For though the Confeſſion there enjoin'd was in a matter of Ceremonial obſervance, yet as the Confeſſion it ſelf had nothing in it of that nature, ſo it was in ſuch a Ceremonial obſervance, as was a manifeſt type of our Saviour, and to the obtaining of whoſe ſatisfaction therefore we have equal reaſon to believe that the like Confeſſion of ſins ought to be premis'd; yea that we are under an obligation to it by this very Command of God. For even Ceremonial Laws, as I have elſewhere [c] ſhewn, were written for our learning and direction, as to that which was the principal intendment of them. We have in fine, even from the Old Teſtament, ſuch Declarations concerning Confeſſion of ſins, as ſhew it to be a thing to which forgiveneſs of ſins is annexed by God, and without which we are not to expect it. Which what are they, but an intimation of its being under Command, yea ſo far forth that nothing can be more? Thus *Moſes* [d] plainly inſinuates, where, after he had, in the name of God, threatned the Iſraelites with many evils, he brings in the ſame God promiſing that he would be gracious unto them if they *confeſſed their iniquity, and the iniquity of their Fathers, with their treſpaſs, which they treſpaſſed againſt him.* For to what purpoſe that intimation of *Confeſſion*, eſpecially after the mention of ſo many judgments, were it not that he would have them look upon it as one of thoſe things which he requir'd, in order to the releaſe of them from the other? To the ſame purpoſe is that known Prayer of *Solomon* [e], which he made at the Dedication of the Temple; for had not Confeſſion of ſin been pre-requir'd to pardon, why ſhould he there mention the Iſraelites acknowledging that they had *ſinned* and *done amiſs* among the conditions, on which he begs of God to grant them the pardon of them? But ſo the ſame *Solomon* doth yet more plainly declare [f], becauſe giving us to underſtand as well, that *he who covereth his ſins ſhall not proſper*, as that *he who confeſſeth, and forſaketh them ſhall have mercy.* For there we have forgiveneſs ſo annexed to *Confeſſion* of ſin, as to exclude him that *covers* it from any expectation of it. Only if what hath been alledged both from *reaſon*, and the *Old Teſtament*, be not thought of ſufficient force to inculcate it; it is to be hoped that the addition of what St. *John* hath affirm'd concerning it will ſuffice toward the eſtabliſhing thereof; That I mean where he affirms [g], that *if we confeſs our ſins*, God *is faithful and juſt to forgive them.* For beſide that *that* is a Scripture which doth more immediately concern us, and from the force whereof therefore we cannot eaſily ſhroud our ſelves; it ſuppoſeth confeſſion of ſin to be, even by the new Covenant, the condition of forgiveneſs, yea ſuch a one without which we cannot expect the obtaining of it. For how came the either *faithfulneſs* or *juſtice* of God to be concern'd in the accepting of it, as we find by that Apoſtle that they are, were it not that that Confeſſion was a part of God's Covenant with us, and as ſuch therefore obligatory to us?

[a] Lev. 5. 5. Num. 5. 6, 7.

[b] Lev. 16. 21.

[c] Introd. to the Explicat. of the Decal. Diſc. 3.

[d] Lev. 26. 40, &c.

[e] 2 Chro. 6. 37. 39. 1 Kings 8. 47, &c.

[f] Pro. 28. 13.

[g] 1 Joh. 1. 9.

There

There being therefore no doubt to be made of the neceſſity of confeſſing our treſpaſſes, which is the firſt of thoſe Confeſſions I have ſaid to be incumbent on us, it would in the next place be enquir'd (becauſe otherwiſe we may erre in the management thereof) whether that Confeſſion we are to make of ſin ought to be only *in the general*, or to extend to thoſe *particular* ſins we find our ſelves guilty of. A queſtion which will be of no very difficult reſolution, if we reflect upon what hath been ſaid concerning the grounds of Confeſſion of ſin, as elſewhere concerning the grounds of thoſe *particular* Prayers, which we ſuperadd to this more *general* one of our Lord. For if we ought to deſcend to particular requeſts, and ſuch as are more agreeable to our own particular needs; if we ought to do ſo as a more *plenary* recognition of our dependance on him to whom we preſent them; then ought we to be as particular in begging the forgiveneſs of our reſpective offences, and conſequently alſo in the Confeſſion of them. Beſides, when, as I ſhall afterwards ſhew, we are to confeſs them as *debts* as well as *treſpaſſes*, as making us obnoxious to the divine vengeance, as well as violators of his Laws; when, conſequently thereto, we ought to confeſs them in the meaſure they are ſuch, and agreeably to that degree of vengeance to which they do oblige us; Either we muſt, in our Confeſſion of ſin, deſcend to particular acts and circumſtances, or we muſt, as to the guilt thereof, fall ſhort of a due Confeſſion of them: Becauſe the guilt thereof depends upon thoſe particular acts and circumſtances, which we are ſo careful to conceal. But ſo that holy men have thought themſelves oblig'd, may appear from ſome of thoſe Confeſſions which the Scriptures preſent us with, and particularly the Books of *Ezra* and *Nehemiah*; In the former whereof we find a particular Confeſſion of the Iſraelites [h] making *affinity with ſtranger Nations*, in the latter among other things of their *killing* thoſe *Prophets of the Lord* [i] who had been *ſent to teſtifie againſt them, and turn them to him.*

[h] Ezra 9. 10, &c.
[i] Neh. 9. 26.

Now though what hath been ſaid, as to a particular Confeſſion of ſins, be to be underſtood with relation to *publick Confeſſions*, as well as to *private* ones, partly becauſe there is the ſame general reaſon for them both, and partly becauſe the Confeſſions before-mention'd were publick ones; Yet muſt it be acknowledg'd *firſt*, that that Confeſſion whereof we ſpeak is *more proper* for the *Cloſet* than the *Church*, becauſe as the particular ſins of private men may be more certainly known and enumerated, ſo they may be laid open before God without any thing of ſcandal, which publick Confeſſions cannot be ſo free from. It muſt be acknowledged *ſecondly*, that though that Confeſſion, which is made in publick, ought, ſo far as it may be, to be adapted to the particular ſins of thoſe, in whoſe name it is offered up, yet not ſo much to the ſins of this or that particular man, as to thoſe of that Body, for which it is made; Becauſe publick Prayers, and conſequently publick Confeſſions, are the Prayers and Confeſſions of that Body, and ought therefore to be ſuted to the general neceſſities and failings of it. Upon which account, as I cannot but diſapprove of the practice of thoſe men, who hook into publick Confeſſions whatſoever they can think ſome one or two perſons of the Congregation to be guilty of; So I cannot but again commend the practice of our own Church as to this affair, which, though it prompts its members to a Confeſſion of the breaches of thoſe ſeveral Laws, which the Decalogue or ten Commandments contain,

contain, yet refers the more particular application thereof to the breaſt of particular men, as by whom it is more proper to be made. For what hath the Body of an Aſſembly to do with the Confeſſion of thoſe ſins whereof the generality thereof, at leaſt, are no way guilty? And if it hath not, how comes it to be impos'd ſo indifferently upon it, and offered up as the Confeſſion of it? For if the publick Prayers ought to have every particular mans *Amen* to them, as St *Paul* [k] doth plainly ſuppoſe, they ought in reaſon to be ſo fram'd in the whole and every part thereof, that every perſon in the Aſſembly may be able to do it, which they cannot be in a condition to do, if they have not a particular intereſt in it. Neither will it avail to ſay, with what confidence ſoever it hath been urged, that he, who prays in publick, is the mouth of the Congregation to God, and of every particular member of it; for as I readily grant that he is the mouth of the Congregation to God, and of every particular member of it collectively taken; So I ſay therefore, that he ought ſo to ſute his Confeſſions to thoſe whoſe mouth he is, that every individual perſon may aſſent unto them; Becauſe ſo far forth as he departs from that, ſo far he makes himſelf not the mouth of the Congregation, but of thoſe particular perſons to whom he ſo ſutes himſelf. It muſt be acknowledged *thirdly*, that as publick Confeſſions are rather the Confeſſions of that Body, in whoſe name they are offered up, than of this or that particular member of it; ſo they ought therefore to be ſuted to the nature of that Body, in whoſe name they are ſo offered unto God. The reſult of which conſideration will be, that inaſmuch as the Church is, though not a ſinleſs Body, yet a holy one, and ſuch as is at leaſt free from thoſe groſſer ſins, which exclude men, while they continue in them, from all hopes of Salvation; he, who prayes, is not, in thoſe Confeſſions which he makes in the behalf of that Body, to take notice of any ſuch ſins as thoſe. For beſide that that Body muſt be ſuppoſed to be free from thoſe, and therefore ſuch a Confeſſion no way proper for it; So to confeſs, is to encourage men to believe, that they may continue members of that Body, even before they are delivered from the pollution of them. And whether ſuch conſtant Confeſſions as thoſe have not *de facto* given encouragement unto men to entertain a good hope of themſelves, even whilſt they continued in thoſe their ſins, I ſhall leave it to all ſober men to judge. Sure I am whatever is now done, a diſtinction was ever made heretofore, in the publick Prayers of the Church, between the different ſorts of men that retained to it; and, as there was a particular Office for the faithful, and Prayers ſutable to them, ſo there was in like manner for thoſe who were not as yet of them, as the Prayers of the *Catechumens*, and for thoſe, who had by grievous ſins fallen off from them, but were now returning to them, as the Prayers of the *Pœnitentes*. And God grant that, as our Church heartily wiſheth for that Diſcipline [l], by which the forementioned diſtinction was made, ſo it may at length enjoy it, through the favour of thoſe, who are and ought to be the nurſing Fathers of it. And God grant too, that thoſe, in whoſe hands the immediate Government thereof is veſted, may both faithfully and carefully exerciſe that power they already have, as without which it is not to be expected that God ſhould vouchſafe a farther power to them. Only if it ſhould be ſaid, that, till ſuch a ſeparation is made, it will be but reaſonable for us to accommodate the publick Confeſſions to the condition,

[k] 1 Cor. 14.16.

[l] In the beginning of the *Commination.*

tion, even of thoſe, that deſerve to be excluded from the Congregation, becauſe ſuffered to continue in it; As I will not be forward to deny the Allegation, ſo I ſay, that *that* may be done, without confeſſing in the name of the whole thoſe more enormous ſins they are guilty of. For our Church hath open'd a way to it, by premiſing each Commandment of the Decalogue to that [m] *Lord have mercy upon us*, which it prompteth every perſon of the Congregation to utter. For he, who *ſo* prays with reference to himſelf and others, will neither charge himſelf, or the whole with the groſſer violations of them, nor yet exempt any one offence, which thoſe, with whom he joins, are guilty of, from the matter of his Confeſſion, or Prayer for pardon. By which and the like means that diſtinction whereof I before ſpake, may ſtill be preſerved, and yet the Prayers and Confeſſions of the Church not wanting to miniſter even to the neceſſities of thoſe, who ought, if they had their due, to be excluded from joining in them. If it be yet farther ſaid (and what more can be ſaid, I know not) that what we urge as a thing of ſo great neceſſity ſeems not to have been thought ſo by thoſe, who were the Authors of the Confeſſions before quoted out of *Ezra* and *Nehemiah*, becauſe ſuited rather to the greater and worſer part of the Iſraelites, than to the better, or to the whole; I anſwer, that, as thoſe Confeſſions were but too agreeable to the neceſſities of the generality of thoſe men, in whoſe name they were made; ſo they were made upon ſolemn and extraordinary occaſions, and when the Jewiſh Nation may ſeem to have Apoſtatiz'd from that Religion which they had been circumcis'd into. But as therefore they ought not to be drawn into example, any farther than the like extraordinary occaſions ſhall invite; ſo who ſees not, that a difference ought to be made between *ſuch* Confeſſions, as are offered up upon extraordinary occaſions, and when a Church is as it were to be built anew; and *ſuch* as ought to be made, after a Church is well ſetled, and to become the ſtanding and ordinary Confeſſions of it? For in the former there may be place for ſuch Confeſſions, becauſe of mens general depravation, and becauſe they do not at all imply, that they, who repreſent them, look upon the ſins commemorated in them, as ſins wherein they may abide, and yet continue members of the Church. On the contrary, they give hopes to believe, eſpecially where they are carefully attended to, that they, who ſo confeſs, will be as careful to break them off by repentance, and make way for Confeſſions of another nature. For what is thus, but upon ſome extraordinary occaſion, or at the beginning of a Reformation, acknowledged, cannot be look'd upon as other, than the Confeſſion of a people beginning to reform, and who, though at preſent under great guilts, becauſe of the darkneſs they have been lately in, yet mean not for the future ſo to be. But as there is not the like hope of thoſe who are ever confeſſing the ſame ſcandalous ſins, and therefore no reaſon for the Church to continue ſuch in the Communion of her Prayers, or accordingly to provide ſutable Confeſſions for them; So to join ſuch perſons with her more faithful Sons, as if they were of the ſame number, is but to encourage them to be vitious ſtill, becauſe giving them occaſion to believe, that, though they continue ſuch, they are a part of her Body, and ſhall, notwithſtanding thoſe their ſins, be partakers with her of her happineſs. In Gods name therefore let ſuch Unchriſtian Livers be otherwiſe provided for; let them be provided for, when the

[m] Communion Service.

Diſcipline

Diſcipline of the Church ſhall be reſtor'd, by ſuch diſtinct Offices as the Ancient Church had, and, till then, by ſuch Prayers and Confeſſions, as ſhew that the Church prayeth and confeſſeth rather for them, than with them, at leaſt, as to ſuch enormities of theirs, as are not conſiſtent with a Chriſtian ſtate. For all, who are involv'd in the ſame Confeſſions, ought to be look'd upon, in ſome meaſure, as involv'd in the ſame guilt. Otherwiſe the Church did ill to argue againſt *Pelagius* from hence, that all of what quality ſoever, were under treſpaſſes, and ſins, as which otherwiſe they could not have been prompted to beg the pardon of. For if this tacite Confeſſion of treſpaſſes be not the proper Confeſſion of every man that makes it, there might have been place for that ſubterfuge, which we find the *Pelagians* to have made uſe of, even that many, who had a concernment in this Petition, were taught thus to pray, rather upon the account of *other* men, than upon their *own*.

I have inſiſted ſomewhat long upon the *Confeſſion of our treſpaſſes*, which I have ſaid to be the firſt of thoſe, which ought to be made by us in this affair. But I will endeavour to make amends for it by my brevity in thoſe that follow, and ſo much the rather, becauſe they will not require any curious conſideration by us. For who ſees not that there is a like neceſſity of *confeſſing*, that thoſe treſpaſſes, whereof we ſpeak, make us *obnoxious* to the *divine vengeance*, yea even to an *eternal* one? For beſide the evidence we have for it from St *Matthew*'s repreſenting them under the notion of *debts*, and that Confirmation which St *Luke* gives it in the Cloſe of his account thereof (for though he call theſe ſins of ours by the name of *treſpaſſes*, yet he ſufficiently intimates them to be *debts*, becauſe teaching us to pray, that God would *forgive us our treſpaſſes*, inaſmuch as *we alſo forgive every one that is indebted to us*) We have equal evidence for it from that, which I have ſaid to be the ground of the Confeſſion of thoſe treſpaſſes, whereof we ſpeak. For the ground of that Confeſſion being the neceſſity thereof, in order to the declaring our dependance upon God for the forgiveneſs of them, there will be a like neceſſity of confeſſing the *demerit* of thoſe treſpaſſes, and that they make us obnoxious to the divine vengeance: It being by means of that, that we come to ſtand in need of forgiveneſs, or are under any neceſſity of depending upon God for it. Being moreover by the demerit of our treſpaſſes made obnoxious to eternal, as well as to temporal vengeance; being conſequently under ſo much the greater need of the forgiveneſs of thoſe treſpaſſes, and under ſo much the ſtricter dependance upon him of whom we beg it; By the ſame reaſon that we ought to confeſs their *demerit* in the *general*, we ought to confeſs it as to thoſe *ſeveral* puniſhments, to which it doth expoſe us, and particularly (becauſe that is the greateſt) as to eternal ones. But ſo is there the like neceſſity of confeſſing, or acknowledging unto God, that we *cannot be delivered* from that demerit, or vengeance, but by the *mercy* and *goodneſs* of that God, to whom we are here taught to pray for it. For though the Confeſſion of our treſpaſſes, or the demerit of them, be enough to ſhew our dependance upon the mercy of another, as to the forgiveneſs of them, yet, to ſhew our dependance upon God for it, we muſt alſo either expreſly or implicitely acknowledge, that the delivery of us from them muſt be from his grace and mercy; becauſe that acknowledgment, and that alone brings *home* our dependance

dance unto God, for the declaration whereof it is that all theſe ſervices are impoſed on us. Such evidence there is for the making of theſe two *latter* Confeſſions, as well as of the *former* one; And we ſhall find, that there is no leſs for our being *particular* in them, where we have opportunity ſo to be. For as we can never too much acknowledge our dependance upon God for that forgiveneſs of our treſpaſſes which we beg; So that acknowledgment of ours will be very imperfect, unleſs we do upon occaſion make a very minute acknowledgment of that vengeance to which they expoſe us, and of that mercy and goodneſs which is requiſite on his part to deliver us from our obligation to it. As will appear more fully, if we reflect upon the way God made uſe of to procure us that forgiveneſs, which in this Petition we are prompted to deſire.

The way being thus plain'd to the Petition that is now before us by a due conſideration of thoſe things I have affirmed it to *imply*; it will not be difficult to underſtand the *ſum* of that which it *expreſſeth*, and which accordingly it teacheth us to deſire. For forgiveneſs, as I have elſewhere [n] ſhewn, being nothing elſe than the *releaſe of that debt which we have contracted by our treſpaſſes*, the *ſum* of this Petition will be found to be *the releaſe of that obligation to vengeance*, which we contracted by them, and particularly of *our obligation to an eternal one*. Only as that releaſe will be but imperfectly underſtood, unleſs we have a more particular knowledge of it; ſo I ſhould have thought my ſelf oblig'd to attend to the inveſtigation of it, were it not, that I have in a great meaſure prevented my ſelf in it, in my diſcourſe upon that *Article* of the *Creed* which propoſeth the belief of it It may ſuffice to ſay *firſt*, that as the Petition we have before us prompts us to beg *indefinitely* the *forgiveneſs of our treſpaſſes*, ſo we are for that reaſon, as well as for others elſewhere [o] mentioned, to beg for our ſelves, and others the releaſe of *all* ſuch treſpaſſes, againſt which there is no exception of forgiveneſs, or of our praying for it. Which will conſequently leave no treſpaſs out of the number of thoſe, for the forgiveneſs whereof we pray, but that which our *Saviour* calls [p] the *ſin againſt the Holy Ghoſt*, and St *John* [q] *a ſin unto death*, and *for which he would not ſay, that* men *ſhould pray*. I ſay *ſecondly*, that as thoſe treſpaſſes, for the forgiveneſs whereof we pray, oblige us both to a *temporal* and *eternal vengeance*, ſo we are accordingly to beg of God, becauſe forgiveneſs is the releaſe of that obligation, that he would take off our *obligation* both to *the one* and *the other*: But ſtill with a due regard to the nature of thoſe obligations, from which we deſire to be delivered, and to the declared will of God concerning the releaſe of them. The conſequent whereof will be firſt, our deſiring more earneſtly to be delivered from that obligation, which binds us over to eternal vengeance, than from that, which makes us obnoxious only to a temporal one; As, in the ſecond place, our deſiring, rather conditionally, than abſolutely, to be delivered from the latter obligation; becauſe, though there be preſumption enough of our being licenſed to pray in the *general* for the releaſe of it, yea to hope for the obtaining of it, yet there is reaſon enough to ſuppoſe, from what I have elſewhere [r] ſhewn, that in ſins of a more *ſcandalous* nature, God may, and will retain, in ſome meaſure, our obligation to a temporal puniſhment, and cauſe us to fall under it. I ſay *thirdly*, that, though that forgiveneſs, which we beg, be no other,

[n] Explic. of the Creed. Article, *Of the forgiveneſs of ſins.*

[o] *Ibid.*

[p] Mat. 12. 31, 32.

[q] 1 Joh. 5. 16.

[r] Explicat. of the Creed. Art. *Of the forgiveneſs of ſins.*

in propriety of ſpeech, than the releaſe of our obligation to vengeance, yet it implies in it *a releaſe from the vengeance it ſelf*, as well as from our *obligation* to it. For our obligation being taken away, the other muſt alſo fall, becauſe founded in, and depending on it. By which means it ſhall be equally lawful for us, yea incumbent upon us by this Petition, to pray alſo to be delivered from it: But yet with this difference, that ſo far as temporal vengeance is concern'd (for eternal vengeance cannot be conſidered as any other than a puniſhment) we pray rather to be delivered from it, in the *formal* than in the *material* notion of it, that is to ſay, as it is an *expreſs of wrath*, and a *puniſhment of ſin*, than as it is an *affliction to humane nature*; becauſe in this latter ſenſe it may be as great, or rather a greater bleſſing, than the taking it quite away, and ordinable both to our temporal and eternal welfare. And though there be not the like evidence of our praying for the *ſenſe of this releaſe*, as there is for the *releaſe* it ſelf, becauſe it is neither the ſame with it, nor a neceſſary conſequent of it; Yet I cannot but ſay *fourthly*, that there is reaſon enough to believe, that we are to look upon *that* alſo as included in it: Becauſe, over and above the evidence we have elſewhere [r] for the praying for it; how great ſoever the bleſſing of this releaſe may be in it ſelf, and will ſhew it ſelf to be at the great day of abſolution, yet it will be of little comfort for the preſent, ſo long as the ſenſe thereof is wanting, yea a diſcouragement to the deſire of it, or the ſubduing of our impieties. Only let not men fancy to themſelves, that that *Spirit of God*, which is the Fountain of all their Conſolation, will *immediately* imprint that ſenſe thereof on *theirs*, or indeed any other way, than by *witneſſing together* [t] *with theirs*, upon a due conſideration of themſelves, that they have in them thoſe graces which qualifie them for pardon, and which if they have, they cannot be without the other. For neither can we with reaſon expect any other impreſſion of it, if God hath annexed the promiſe of forgiveneſs to certain qualifications in us, and thereby opened to us a way to judge of our obtaining of it, and ſo alſo for obtaining a comfortable ſenſe thereof; What may be acquir'd by the aſſiſtance of God's Spirit, in the uſe of ordinary means, being not to be expected from extraordinary ones, and much leſs, where there is ſo great a danger of miſtaking the illuſions of our own fancies for the ſuggeſtions of God's Spirit, and no probable means of diſtinguiſhing them from the other. I will conclude what I have now to ſay concerning that forgiveneſs, which it is the deſign of the preſent Petition to prompt us to implore, after I have added *fifthly*, that being propos'd by the Goſpel upon certain *terms* [u] to be *compli'd with* by us, but ſuch as are not to be *compli'd with without the aſſiſtance of the divine grace*, we are conſequently to be ſuppos'd, as to beg them of God *under no other*, ſo to beg *his grace and aſſiſtance* toward our performance of them. And thus far we have the aſtipulation of the preſent Petition to it, that though it prompts us to beg of God the *forgiveneſs of our treſpaſſes*, yet it is upon condition of our *forgiving them that treſpaſs againſt us*, and which now I will ſet my ſelf to conſider.

[r] Rom. 1. 7. 1 Cor. 1. 3. Gal. 1. 3.

[t] Rom. 8. 16.

[u] Explicat. of the Creed. Art. *Of the forgiveneſs of ſins.*

II. Now there are three things to be enquir'd into, as touching that *forgiveneſs*, which is ſuppos'd to be due from us *to the treſpaſſes of others*; What that *forgiveneſs* of ours is, and to whom and to what treſpaſſes it ought to extend, under what *notion* it is here propoſed to us, and the *reaſonableneſs* of that propoſal.

1. That

1. That we both may and ought to forgive thoſe that treſpaſs againſt us, this Petition doth manifeſtly ſuppoſe, and we have therefore reaſon enough to believe, that there is ſuch a thing incumbent on us, and that it doth very well deſerve that name. But what that forgiveneſs of ours is, or how it comes to be ſo entitled, is neither clear from this Petition, nor is otherwiſe very eaſy to define. For forgiveneſs being nothing elſe than the releaſe of that obligation to puniſhment, which men draw upon themſelves by their offences, it cannot be ſuppos'd to belong to any but him, to whom the power of puniſhing doth belong, and conſequently neither to any but God, or thoſe whom he hath veſted with his Authority. As for the generality of men, to whom yet by the tenour of the preſent Petition, forgiveneſs doth equally belong, they have in ſtrictneſs of ſpeech no more power to forgive, than they have to puniſh, and we therefore to look out for ſome other forgiveneſs, which may be more properly predicated of them. For the diſcovery whereof we are in the next place to conſider, what this very Petition doth not obſcurely inſinuate to us, that, whatſoever that forgiveneſs is, it muſt be one that holds ſome analogy with that of God, wherewith it is here joined in it. For our Saviour not only making uſe of one and the ſame *word* to denote it, but recommending it as both the *condition* of our begging the pardon of God, and an *incitement* to the obtaining of it, he muſt conſequently ſuppoſe it to be a thing which holds ſome analogy with it, as which otherwiſe it would not have been proper to expreſs by the ſame word, or repreſent as the condition of it. Now what that is, will beſt be judg'd of by the power there is in us to imitate that forgiveneſs, which is a true and perfect one. For ſo far as it is in our power to imitate a true and perfect forgiveneſs, ſo far no doubt we ought to go by force of thoſe Precepts which enjoin it on us, yea to look upon it as the forgiveneſs intended by them. But from thence it will follow firſt, becauſe we may go ſo far toward the imitation of it, that we ought to put on thoſe *bowels of mercy*, which diſpoſe ſuperiours to it, and prompt them to releaſe that obligation to puniſhment, wherein they, that treſpaſs, ſtand obliged to them. Which yet is no more, than what the Scripture doth expreſly enjoin, yea do ſo, in order to that forgiveneſs, which we are now in the conſideration of; St *Paul*, after he had premiſed [x] the *putting on the bowels of mercy*, ſubjoining as the moſt genuine effect, and intendment of thoſe bowels *the forbearing and forgiving* [y] *one another, if any man have a quarrel againſt any.* It will follow farther, that, in conſequence of thoſe *bowels of mercy*, and much more of that *forgiveneſs* which is here requir'd, we abſtain from all *avenging* our ſelves *with our own hands* upon thoſe who have treſpaſſed againſt us. For beſide that this is a thing which God reſerveth to himſelf [z], and to thoſe whom he hath inveſted with his Authority; forgiveneſs properly ſo call'd doth conſiſt, eſpecially in the ſuſpenſion of that vengeance, and we therefore, if we are in a capacity to imitate it, as no doubt we are *ſo far*, to make it alſo a chief part of ours. It will follow thirdly that we ought not only to abſtain from avenging our ſelves with our own hands, but to abſtain in like manner from *endeavouring it by the hands of others*, and particularly of God, and the civil Magiſtrate; As becauſe it is in our power to abſtain from ſuch endeavours, ſo what we endeavour by the hands of others, is as truly our own act, as that which we endeavour by our

[x] Col. 3. 12.
[y] —— 13.
[z] Rom. 12.19.

own. The reſult of which conſideration will be, our neither ſolliciting that God, to whom vengeance originally belongeth, to execute it upon thoſe that treſpaſs againſt us, nor yet imploring the Magiſtrate, to whom next under God it appertaineth, to execute the ſame vengeance on them. And indeed as our forgiveneſs would otherwiſe be a very imperfect one, becauſe the obligation, of which forgiveneſs is a releaſe, is an obligation to God, and thoſe that are inveſted with his Authority, and with whom therefore if we deſire it may abide, we can very ill be ſaid to forgive; ſo our Saviour ſeems to me to make it conſiſt eſpecially in the releaſe of the injurious perſon from that obligation to vengeance, wherein he ſtands bound to God's Vice-gerents: Becauſe de-
[a] Mat. 18. 30, 35. ſcribing men's want of forgiveneſs by the cruelty of that ſervant [a], who caſt his Fellow-Servant into Priſon for not paying him the ſum he ow'd him. For if his caſting the injurious perſon into Priſon were a due proof of his want of forgiveneſs, and as lively a repreſentation of ours; that forgiveneſs, which is oppoſed to it, muſt conſiſt in the releaſe of thoſe that treſpaſs againſt us from any the like hardſhip and neceſſity. Which will conſequently imply the releaſe of them from the vengeance of the Magiſtrate, as well as from our own perſonal one; Becauſe it is not in our power, but by the means of the Magiſtrate, to caſt any man into Priſon, and therefore neither to ſhew our forgiveneſs of him, but by *releaſing* him, ſo far as in us lies, from that obligation of vengeance, wherein he ſtands bound unto the other, but however no way impeding the releaſe of it. Beſides, when all perſonal vengeance is perfectly forbidden us, as who are not at all entruſted with the repaying of it; when it muſt conſequently be forbidden to us, though they, who treſpaſs againſt us, do not prevent it by their repentance, which yet (as I ſhall afterwards ſhew) they ought to do, to make them partakers of our forgiveneſs; how is it poſſible to think that forgiveneſs not to conſiſt eſpecially in a releaſe from publick vengeance? For if the releaſe of perſonal vengeance be no more than we are obliged to, whether men repent of their treſpaſſes or no, ſome other releaſe ought to be underſtood, where in order to our beſtowing it, there is requir'd a due repentance of the treſpaſſer, and conſequently the releaſe of a publick vengeance. It will follow fourthly, that we ought not only no way to ſollicit the avenging our ſelves by others, but, where the treſpaſs, whereof we ſpeak, is a due object of it, to *endeavour alſo the forgiveneſs* of it by thoſe to whom it more properly appertaineth. Which, as to God, is the more evident, becauſe we are here taught to pray to him for the forgiveneſs of others, as well as our ſelves; and will be found to be no leſs evident, as to thoſe who are God's Vicegerents, and who accordingly have, under him, the Adminiſtration of Vengeance; This as it doth yet more approach to the nature of a true and perfect forgiveneſs, becauſe tending to the releaſe of that obligation, in the relaxation whereof forgiveneſs doth conſiſt, ſo being *no more* than is in our power to do, and therefore no more than *that*, which we ought to think our ſelves oblig'd unto.

It appearing from the premiſes, what the nature of that forgiveneſs is, which is incumbent upon us by the tenour of this Petition, it will not be difficult to ſhew *to whom*, and *to what treſpaſſes* of theirs it ought to *extend*, which is the only thing farther obſervable in this our firſt enquiry concerning it. For if we are under an obligation of forgiving thoſe

thoſe that treſpaſs againſt us, or are indebted to us, without any exception or diſtinction, we muſt be ſuppoſed to be equally obliged to lay aſide the thoughts of vengeance, of what nature or quality ſoever thoſe treſpaſſers, or debters are. For where the Law doth not diſtinguiſh, neither ought we our ſelves to do ſo, and therefore to look upon all treſpaſſers as verily intended in our forgiveneſs, as if they had been expreſly named. Though if we deſire a more expreſs proof thereof, we may furniſh our ſelves from St *Luke*, becauſe teaching us to ſay [b], *And forgive us our ſins, becauſe we alſo forgive every one that is indebted to us.* But from thence it will follow, that there was more of wit, than truth, or ſound knowledge of Chriſtianity in him who ſaid [c], that *though we read that we ought to forgive our Enemies, yet we do not at all read that we ought to forgive our Friends.* For if all that are indebted to us, or treſpaſs againſt us ought to have a ſhare in our forgiveneſs, neither can even a treacherous Friend, who may ſeem the moſt hard to be pardoned, be excluded from partaking of it. If again we are under an obligation of forgiving mens treſpaſſes, as well as their perſons, becauſe it is thoſe treſpaſſes, and thoſe alone, which make their perſons ſuſceptible of it; if that obligation we are under to forgive them have no exception of any treſpaſs annexed to it, any more than there is of any committer of them; then ought we, by the former rule, to extend it to all treſpaſſes whatſoever, yea to look upon it as ſo intended by our Saviour. But from thence it will follow firſt, which I doubt is not ſo often conſidered, that greater as well as leſſer treſpaſſes ought to have a ſhare in our forgiveneſs, yea thoſe, which, by reaſon of the enormity thereof, may ſeem more unworthy of it. Becauſe how great ſoever they are, yet they are as nothing in compariſon of thoſe, the forgiveneſs whereof we beg of God, and to which therefore there is but reaſon to believe, that we ought to ſacrifice all thoſe reſentments, which we may think to be due unto the other. And to this I no way doubt our Saviour did allude, when he repreſented the *debt unto the ſervant* but as a debt of a *hundred* [d] *pence*, but that *of the ſervant unto his Lord*, as a debt of *ten thouſand* [e] *talents*. Sure I am that Lords ſaying unto his Servant [f], *O thou wicked Servant, I forgave thee all that debt, becauſe thou deſiredſt me*, is both a farther indication of it, and a much more forcible proof that no treſpaſs, how great ſoever, ought to be look'd upon as exempted from our forgiveneſs. For if the greatneſs of that debt, which is forgiven to us by God, ought to be a motive to us to forgive the treſpaſſes of our Brethren, it will alike enforce the forgiveneſs, even of the greateſt ones, becauſe alike great in compariſon of them. It will follow ſecondly, that as greater as well as leſſer treſpaſſes ought to have a ſhare in our forgiveneſs, ſo treſpaſſes which have been often repeated, yea as often as they happen to be ſo; becauſe though the repetition thereof may make them much greater, yet it cannot make them more treſpaſſes than before. But ſo our bleſſed Saviour hath elſewhere [g] expreſly declar'd, upon occaſion of St *Peter's* demanding of him, *how oft he ought to forgive* his offending Brother, and particularly, whether he ought to do it *till ſeven times*. For affirming that he was to forgive him, not only *till ſeven times*, but *to ſeventy times ſeven*; affirming farther that he was to forgive him *ſeven times in a day*, if he as often *return'd* and *expreſs'd his ſorrow* for it; he plainly intimated that no continuation, or repetition of offences ought to take us off from

[b] Luke 11. 4.

[c] *Coſmus* D. of *Florence.*

[d] Mat. 18. 28.

[e] —— 24.

[f] —— 32.

[g] —— 21, &c. Luke 17. 3, 4.

from the forgiveneſs of them. Only as even God doth not forgive us our treſpaſſes, but upon our repentance for, and acknowledgment of them, ſo it appears from what was but now quoted from our Saviour, that that forgiveneſs, which we ought to ſhew to others, is upon condition of their ſorrow for thoſe treſpaſſes which they commit, and as ſincere a Declaration of them. And it appears too from the neceſſity there ſometime is of the Magiſtrates executing vengeance, and, proportionably thereto, of our deſiring and ſolliciting it, that our forgiveneſs, ſo far forth as it relates to the releaſe of a publick vengeance, ought to be limited by ſuch juſt and weighty reaſons, as perſwade the procuring the puniſhment of thoſe, who treſpaſs againſt us, as well as againſt God or other men. But other limitations than thoſe as it will be hard to find even of this ſort of forgiveneſs, ſo let men take care that no private rancour corrupt their minds into ſuch a belief, or intermix with thoſe more weighty reaſons which they ſeem to themſelves to have attain'd. For ſo far forth that forgiveneſs, which they owe to others, will be endammaged thereby, and they as certain to forfeit the forgiveneſs of God by it.

2. But becauſe that forgiveneſs whereof we ſpeak is not *ſimply* propoſed here, but *with relation to that other forgiveneſs*, which we are before taught to beg, therefore enquire we in the next place *under what notion* it is here propos'd, and which we ſhall find to be firſt, under the notion of a *condition* of our own begging of it, and of the *terms* upon which alone we are to expect it. For *to our own Prayer for the forgiveneſs of God he added a Law*, ſaith St *Cyprian* [h], *binding us under a certain condition and ſtipulation, ſo to beg the forgiveneſs of our own debts, as we alſo forgive our debters; as knowing, that, what we ask for our own ſins, can by no means be obtain'd, unleſs we alſo do the like to thoſe that are indebted to us.* Which indeed is no more than the very form of this Petition juſtifies, but ſtands farther confirm'd by the explication our Saviour gave of it, immediately after his firſt delivery of it, and the account that is given of it by St *Luke*. For if it be true, as St *Matthew* [i] tells us, that *unleſs we forgive men their treſpaſſes, neither will our Father which is in Heaven forgive our treſpaſſes*; if it be true in like manner, as the ſubjoining of that paſſage to the Prayer of our Lord ſhews, that we are to interpret our Saviours teaching us to pray *forgive us our debts as we alſo forgive our debters*; then is that forgiveneſs to be look'd upon as the condition of our own, and as ſuch repreſented to us in, and by it. If it be in like manner evident from this Prayers being propos'd to us both as a *pattern* and a *form*, that we are to beg forgiveneſs of God, as we forgive our Brethren; if it be ſo true, as I ſhall afterwards ſhew from St *Luke*'s account of this Petition, that at the ſame time we thus pray we ought to profeſs our preſent forgiveneſs of thoſe who have at any time treſpaſſed againſt us, then are we alike oblig'd to beg it upon that ſcore, as well as to believe, that it is not otherwiſe to be obtain'd. It is to be obſerved ſecondly, that as that forgiveneſs whereof we ſpeak is propos'd to us as the *condition*, upon which we are both to expect and beg the forgiveneſs of God; ſo it is moreover propos'd to us as *one which we ought to bring with us*, either in the act, or purpoſe of it. For ſo (as was but now intimated) St *Luke* gives us to underſtand, becauſe teaching us to ſay, *And forgive us our ſins, for we alſo forgive every one that is indebted to us*; thoſe laſt words being a profeſſion of a preſent forgiveneſs,

[h] *De Orat. Dominicâ.*

[i] Mat. 6. 15.

forgiveneſs, as well as a Declaration of our not deſiring the pardon of God upon any other terms. And thus far we find by St *Mark* [k], that our Saviour inculcated the bringing with us this forgiveneſs, that he made it indiſpenſably neceſſary to all thoſe, who had, at that inſtant, when they prayed, any quarrel againſt their Brother; as appears not only from his admoniſhing ſuch to *forgive*, when they were addreſſing themſelves to God, as that too in order to their own obtaining the pardon of God, but from his giving them yet more clearly to underſtand, that *unleſs they did ſo* preſently *forgive* their Brother, *neither would their Father which was in Heaven, forgive their treſpaſſes* againſt himſelf. So far therefore is our forgiveneſs of others pre-requir'd to the pardon of God, that we cannot either beg or expect the latter without bringing the former with us, either in the act or purpoſe of it. And they who only conſider this Petition, as it is commonly expreſs'd, will find themſelves obliged to ſubſcribe to it. For if that prompt us to beg a preſent forgiveneſs of God, it muſt conſequently prompt us to as preſent a forgiveneſs of others, becauſe ſuſpending his forgiveneſs upon our affording of the other. I think I ſhall hardly ſatisfie the due intendment of this Petition, or rather of the latter clauſe thereof, unleſs I add thirdly, that what is there ſuggeſted concerning our forgiveneſs of others, was intended as well as a *motive* to induce God to grant us his, as a *condition* of our own begging or expecting it. For what leſs can we well make of St *Luke*'s teaching us to beg his pardon, *for* [l] or *becauſe* we alſo forgive thoſe who are indebted to our ſelves? That *Particle* having in it the force of an Argument, and, when therefore made uſe of to enforce a foregoing requeſt, implying that, to which it is premis'd, to be urged as ſuch to him, to whom the other is directed. This however is certain, that that forgiveneſs, whereof we ſpeak, is here propos'd to us as a condition of our both begging and expecting the forgiveneſs of the Almighty; And we therefore to enquire into the *reaſonableneſs* of that propoſal, the third and laſt thing to be diſcourſed of.

[k] Mark 11. 25, 26.

[l] Luke 11. 4.

3. Though what is there, which to an unprejudiced man can appear to be more reaſonable, than that forgiveneſs, on condition of which we are here taught to ask that of God? For ſuch no doubt it would appear to be, though that forgiveneſs, which is requir'd of us, were every way equal to that which we are taught to beg of God, and a forgiveneſs of equal debts and treſpaſſes; Nature as well as Scripture having recommended it as an equitable rule, that what we deſire ſhould be done to us, we our ſelves ſhould be as forward to do to others. But how do they comply with this rule, who, while they deſire the forgiveneſs of their own ſins, are unwilling to remit the ſins of others, yea even to that God who forgives themſelves? If the deſire of pardon be rational in us, it muſt be ſo in other perſons, and much more when God doth alſo become a Sutour for them. Thus, I ſay, it were eaſy to argue, though our forgiveneſs were equal to that of God, and a forgiveneſs of the like ſins or treſpaſſes; how much more when that which is exacted of us is, in this particular as well as others, ſo infinitely below that which we are taught to ask of God? We ask of God the forgiveneſs of *ten thouſand talents*, yea of a debt which humane nature is not able to diſcharge; And God in lieu thereof requires our forgiving a *hundred pence*, yea a much more inconſiderable ſum, if compared with the other. In which propoſal if there be any thing

of

of inequality, as there is no doubt enough, it is becauſe God exacts not enough of us; forgive him this wrong. Laſtly, as that forgiveneſs, for which our Saviour conditions with us, is infinitely inferiour to that which *he* allows us to ask upon it, or rather *God* by him; ſo it is a forgiveneſs which God hath prevented us in, both by giving his Son to procure ours, and making a tender of it. For well may we think our ſelves oblig'd thus to meet the forgiveneſs of God, when that forgiveneſs of his hath not only made the firſt ſtep towards us, and ours; but advanced ſo far, as to put it into our power to graſp it, by ſhewing the like forgiveneſs, or rather a far leſs unto our Brethren. So reaſonable muſt it be thought to beg the forgiveneſs of God upon condition of our affording the like forgiveneſs unto others; So alike reaſonable, for that cauſe, either to bring with us this latter forgiveneſs, or to give over either praying for, or expecting the former one; He, who denies that forgiveneſs to others, which he begs for himſelf, furniſhing Arguments againſt himſelf, and ſuch as are of more force to preclude his requeſts, than all he can ſay for himſelf can be to the furthering of them. For *what excuſe can any man alledge in the day of judgment, when he is only judg'd according to his own ſentence* [m], *neither doth he ſuffer any other than what he himſelf hath done.* I will conclude this Petition and my Diſcourſe with a ſaying of the *Son of Sirach*, and ſo much the rather, becauſe it will ſhew this to have been the reaſoning of Mankind, before it receiv'd any light from the Doctrine of our Saviour. *One man beareth hatred againſt another* [n], *and doth he ſeek pardon from the Lord? He ſheweth no mercy to a man which is like himſelf; and doth he ask forgiveneſs of his own ſins? If he that is but fleſh, nouriſh hatred, who will intreat for pardon of his ſins?*

[m] Cyprian. *de Orat. Dom. Excuſatio tibi nulla in die judicii ſupereſt, cum ſecundum tuam ſententiam judiceris, & quod feceris hoc & ipſe patiaris.*

[n] Eccluſ. 28. 3, 4, 5.

And

And lead us not into temptation, but deliver us from evil.

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The thing, about which this Petition is converſant, ſhewn to be no other than temptation, *and enquiry thereupon made what is meant by* temptation, *what by God's* not leading us into it, *and what by* delivering us from it. *The* firſt *of theſe reſolved to ſignifie, or at leaſt principally, a* temptation to ſin, *and of which the Devil and not God, is both the Author and encourager; The* ſecond, *in* ſome meaſure, *God's not leading us into the aſſault of it, but more eſpecially his not ſuffering us to be overcome by it; The* third, *the ſame God's preſerving us (if we have been only led into the aſſault of it) from the farther continuance, or prevalency thereof, or (if we have been alſo overcome) from being holden by it. This reſolution followed by a more particular one; and where, after a minute account of what this Petition ſuppoſeth, as to our ſelves, or the tempter, or God, a like account is endeavoured of what things it prompteth us to ask, as to each of the reſpective branches of it. The Contents of the former branch thereof more eſpecially enquir'd into, and declaration made of thoſe aſſiſtances which are but neceſſary for the repelling of a temptation, and which therefore we muſt be ſuppos'd to ask, when we pray not to be led into it.*

WE were taught in the words before to beg of God the *forgiveneſs of our treſpaſſes*, and, conſequently thereto, his delivery of us from thoſe puniſhments to which they do certainly expoſe us. And if we were permitted to end our Petitions there, there is no doubt we ſhould pray as heartily againſt thoſe treſpaſſes of ours, as he, who taught us ſo to pray, can be ſuppoſed to deſire it of us. For who can be ſo much in love with his own irregularities, as to chooſe, together with them, the deſerved puniſhment thereof? But as whoſoever ſhall conſider, that that forgiveneſs, which we are allow'd to ask, is upon condition of our own forgiveneſs of the treſpaſſes of others, muſt conſequently allow that we ought to ſtrive in ſome meaſure, againſt thoſe very treſpaſſes we deſire the forgiveneſs of; So it is yet more apparent from the Petition I am now upon, becauſe teaching us to pray againſt all future *temptations* to them. For if (as I ſhall by and by ſhew) that be the general intendment of the preſent Petition, it muſt be concluded to be as much our duty to pray againſt our own falling into them, as to be delivered from the guilt of thoſe by which we were before enſnar'd. Whether therefore that be the general intendment of the preſent Petition is in the next place to be enquir'd into, and ſo much the rather, becauſe we cannot otherwiſe come to underſtand what the more particular intendment thereof is, and what boons it prompts us to deſire.

I. For the reſolution of the former whereof we are firſt to know, that though the *Petition* now before us is made up of *two different* branches, yet is it *converſant*, in *each* of them, *about one and the ſame thing:* As will appear, among other things, from the Particle *but*, by which they are connected to each other. For being the word *but* is a note of oppoſition, being every oppoſition as ſuch muſt be *ad idem*, that which we pray *not to be led into* and *to be delivered from*, muſt conſequently be *one and the ſame thing*, as without which the oppoſition would be null. It is to be obſerved ſecondly, that as the *Petition* now before us is converſant, in *each* of its branches, *about one and the ſame thing*; ſo that *one thing* about which they are converſant is no other than that *temptation*, which we pray, in the former thereof, that God would *not lead* us into. For *temptation* being the thing, againſt which the former of theſe is level'd, and indeed the only clear thing which we are taught to pray againſt, either in the one or the other, it is in reaſon to be ſuppos'd to be *it*, from which we ought to pray to *be delivered*, as well as *not to be led* into. To attain therefore the due intendment of this Petition, and of each of the branches of it, we muſt in the next place enquire what is meant by *temptation*, and then what is meant by being *not led into*, and *delivered from* it.

Now *temptation* in the general is nothing elſe than making trial by ſome probable means how that perſon ſtands affected, whom we chooſe to make the ſubject of it. And it is either ſimply with a deſign to make the party diſcover what is in him, or, together therewith, to betray him into ſome inconvenience, into which we would gladly ſee him fall. In the former of theſe ſenſes God may be ſaid to tempt us, and is accordingly affirmed to have tempted [a] *Abraham*; becauſe deſigning no other by that Command, which he laid upon him, of offering up his Son *Iſaac*, than to make him diſcover whether there was in him that ſincere regard of his Commands, which he made ſhew of in his actions, and a due belief of the promiſe he had made to him of making him a *Father of many Nations* by that very *Iſaac* whom he commanded him to offer. A thing which that Command of his was well fitted to diſcover, and ſhew forth both to *Abraham* and the World. For that Command being in a thing which was contrary to his natural inclinations, and, beſide that, ſeemingly deſtructive of that fruitful Progeny, which God had made him a promiſe of, there could be no doubt, but, if he compli'd with it, he had a due regard to his Commands, and as firm a belief of what he had promiſed concerning the other. For what doubt could there be either of the one or of the other, when ſuch a thing as the offering up an only Son, yea one by whom he was promiſed a poſterity, was not at all ſtuck at by him? And indeed as things of that nature are the moſt apt trial of mens ſincerity, and therefore the more likely to be made uſe of by him to whom this ſort of temptation is attributed; So though God do not now-tempt us by ſuch Commands, yet he tempts us by the ſeverer diſpenſations of his providence, and the neceſſity he frequently lays upon us of either ſubmitting our ſelves unto them, or renouncing our obedience to him. Which is ſo true, as to the Oeconomy of the Goſpel, that, in the Scriptures of the New Teſtament, from whence the account thereof muſt be fetch'd, *afflictions* and *tribulations* have frequently the name of *temptations*, yea that very *word*, without any other addition, is made uſe of to expreſs them. Thus what is in S[t] *Matthew* [b] when

[a] Gen. 22. 1.

[b] Mat. 13. 21.

tribulation

tribulation or *perſecution* ariſeth is by St *Luke* [c], who both records and expounds the ſame Parable, expreſs'd by a *time of temptation*; And *Ye are they* (ſaith Chriſt [d], ſpeaking before of his mean and ſervile condition) *which have continued with me in my temptations*, that is to ſay, under thoſe outward diſcouragements which I have met with in the World. *He himſelf hath ſuffered, being tempted*, ſaid the *Authour* to the *Hebrews* [e], after he had ſpoken of his aſſuming our *fleſh* [f] and *blood* to ſuffer in it; And *The Lord knoweth how to deliver the godly out of temptations*, ſaith St *Peter* [g], that is to ſay out of troubles and afflictions, as appears both by his inferring it from Gods delivering of *Lot* from the fire of *Sodom*, and oppoſing to it his *reſerving the ungodly to the day of judgment*. And by ſuch means as theſe I no way doubt God may tempt even his own Children, whether by an immediate infliction of them, or by making uſe of the hands of others. But whether or no, or how far they are to be look'd upon as here intended, when we pray not to be *led into temptation*, ſhall then be enquir'd into, when I have given you an account of thoſe other temptations, which I have ſaid to be with a deſign of betraying men into thoſe inconveniencies, into which we would gladly ſee them fall.

[c] Luke 8. 13.
[d] —— 22. 28.
[e] Heb. 2. 18.
[f] —— 14.
[g] 2 Pet. 2. 9.

For the underſtanding whereof we are to know, that though God cannot be ſuppoſed to tempt any man to ſin, or to thoſe puniſhments which are the conſequents thereof (for in this ſenſe, as St *James* tells us, *God neither tempteth* [h] *nor can be tempted with evil*;) Yet there want not thoſe, who will be forward enough to do it, and ſo procure both our tranſgreſſion and deſtruction. For this is firſt ſo much the buſineſs of the *Devil*, that he is for that reaſon ſtil'd the [i] *tempter*; he thus tempted our *firſt Parents* to eat of that *Tree* [k] which God had forbidden them, and *David* to *number* that people [l], which God had committed to his charge. He thus tempted our Saviour to *Command ſtones* [m] *to be made bread*, and thereby to let go his dependance upon God, to *throw himſelf down from a Pinnacle* [n] *of the Temple*, and, in fine, to *fall down and worſhip* [o] *himſelf*. And that he is not leſs forward thus to tempt other the Sons of men, is not only apparent from his *going about* [p] *ſeeking whom he may devour*, and which is not otherwiſe to be compaſs'd, than by drawing them to offend, but from the Scriptures ſtiling *evil* men [q] *the Children of the Devil*, and their *works* [r] the *works of the Devil*. For neither the one nor the other of theſe being to be produc'd by him but by bringing mens own luſts to a compliance with, and conſent unto him; becauſe as ſin is the immediate product of our own *luſts* [s], ſo it cannot therefore be any otherwiſe entitled to the Devil, than as he may be ſuppos'd to influence, and excite them: If (as the Scripture ſpeaks) ſin and ſinful men be, as ſuch, the product of the Devil, it muſt be by the means of thoſe *temptations* which he ſuggeſts, as which alone are able to influence the other. So many inſtances therefore as there are of ſin in the World, ſo many proofs are there of the Devils thus tempting of us. Though, as there is no neceſſity at all of his always immediately tempting us, but by the means of ſome others whom he influenceth, ſo it is equally apparent, that men, like our ſelves, do ſometime take the office upon them, yea that we our ſelves prove tempters to our ſelves. Which is ſo true as to the laſt of theſe, that no man is effectually *tempted*, but *when he is drawn away* [t] *of his own luſt, and enticed* into ſin, who ever be the firſt ſuggeſter of it.

[h] James 1. 13.
[i] Mat. 4. 3.
[k] 1 Theſ. 3. 5.
[l] Gen. 3. 1, &c.
[m] 1 Chro. 21. 1.
[n] Mat. 4. 3.
[o] —— 6.
[p] —— 9.
[q] 1 Pet. 5. 8.
[r] 1 Joh. 3. 8, 10.
[s] —— 8.
[t] James 1. 15.
[u] *Ibid.*

Now as when it appears what the ſeveral ſorts of temptation are, it is but conſequent to enquire which of them is to be underſtood, when we pray *not to be led* into it; ſo I ſhall not ſtick to affirm firſt, that we are rather to underſtand the *latter* than the *former*, thoſe which are *alſo with a deſign to betray us into ſin and death*, than thoſe which are *only with a deſign to make us diſcover what is in us.* As will appear, if we conſider *firſt* the ſubjoining of this Petition to that which teacheth us to ask the forgiveneſs of our treſpaſſes. For teaching us before to fence our ſelves againſt the guilt of our ſeveral treſpaſſes, by begging the pardon of him who alone can deliver us from it, what can be more reaſonable than to think, eſpecially when he immediately prompts us to pray againſt temptations, that he meant ſuch temptations eſpecially, as are temptations to thoſe treſpaſſes, the guilt and obligation whereof he before taught us to beg a deliverance from? This as it is a ſenſe which makes the Petitions to connect moſt aptly, ſo being the moſt likely to be intended by him who was the *wiſdom of the Father*, yea who hath given no ſmall proof thereof in the due diſpoſition of the former ones. The ſame is yet more evident from our Saviours teaching us immediately after to pray (for ſo the *Greek* [u] imports) that God would be pleas'd to deliver us either from *the* evil or *the* evil *one*. For there being nothing ſo eminently evil as the *evil of ſin*, nor any thing therefore which can better deſerve the title of *the evil*, which is that which is here made uſe of by our Saviour; what can be more reaſonable than to think, that he intended the evil of ſin, and conſequently (becauſe this, and the former Prayer are but branches of one and the ſame Petition) that he intended no other by that temptation we pray againſt, than a temptation to that ſo ſignal evil? But then if we conſider the *Greek* as importing *the* evil *one*, which is a ſenſe thoſe words are equally capable of; if we moreover conſider that title as a known *Periphraſis* [x] of the *Devil*, and which we cannot be ignorant that he doth eminently deſerve; ſo we ſhall find yet more reaſon to underſtand the temptation before ſpoken of, as a temptation to ſin and impiety: This being the temptation, which gives him the title of the *Tempter*, and which indeed is the only one, that is likely to be expected from him. Agreeable hereto is the interpretation of *Tertullian*, one of the firſt of thoſe who commented upon the *Lords Prayer*, and who, by reaſon of his Antiquity, may be preſum'd to be no incompetent judge of the meaning of it; He explaining the temptation, here pray'd againſt, by that [y] which is ſuggeſted to us by the *tempter* or the *Devil*, yea a temptation to thoſe very *treſpaſſes*, which we pray'd before for the forgiveneſs of. I ſay *ſecondly*, that as we have reaſon enough to underſtand the temptations here ſpoken of rather of ſuch as are with a deſign to draw us into ſin, than of ſuch as are only intended for the diſcovery of what is in us, ſo we are conſequently rather to underſtand ſuch, as are offered to us by the Devil, than thoſe which are offered to us by God; Becauſe though the Devil may have a deſign to draw us into ſin, yet God cannot be ſuppos'd to entertain any ſuch. I ſay *thirdly*, that we are therefore alſo to except, (or at leaſt from being underſtood here) ſuch temptations of God as proceed immediately from him, or come to us by ſuch inſtruments of his, as we have no cauſe to diſallow of; Becauſe neither God, nor they, can be ſuppos'd to have any deſign of ſeducing us into ſin, which is the temptation here intended.

[u] Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

[x] Mat. 13. 19. comp. with Luke 8. 12.

[y] *Adjecit ad plenitudinem tam expeditæ orationis, ut non de remittendis tantùm, ſed etiam de avertendis in totum delictis ſupplicaremus, Ne nos inducas in tentationem, id eſt, ne patiaris nos induci, ab eo utiq; qui tentat. Cæterum abſit ut Dominus tentare videatur, —Diaboli eſt, & infirmitas, & malitia.* De Orat. Cap. 8.

Upon

Upon which account, if God ſhould lay upon us any harſh Command, as he ſometime did upon *Abraham*, or think good to viſit us, either by his own hand, or by that of an Angel, with the temptation of afflictions; It will become us rather to ſubmit to it, than to pray not to be led into it, but however not to reckon it in the number of thoſe temptations, which we do here pray not to be led into. If thoſe temptations may be at all pray'd againſt, it muſt be only ſo far forth, as they are inconſiſtent with that temporal happineſs, which the *fourth Petition* prompts us to ſeek after, and muſt be judged of by the *due ſenſe* of that Petition, and the *meaſure* of their oppoſition to the ſubject matter of it. I will add *fourthly*, that as the temptations of God before-ſpoken of come not under the rank of thoſe, againſt which we are here taught to fence our ſelves; ſo neither ſuch, wherein he makes uſe either of the Devil or evil men, any farther than they may be improv'd by them to the betraying us into ſin, becauſe ſo far forth only the temptations here intended. Upon which account we do not only find men exhorted to rejoice in thoſe more innocent temptations of afflictions, and perſecutions, though for the moſt part, no doubt, brought upon them by the Devil, but St *Paul* moreover forbidden to pray for the removal of ſuch a one [z], though conveighed to him by the Miniſtry of *Satan*; becauſe however it might be deſign'd by the latter, God had fortified him againſt the attack of it, by that proportion of grace which he had vouchſaf'd him. The reſult of which obſervations will be *fifthly*, the directing our Prayers eſpecially againſt ſuch temptations as by *falſe reaſonings*, or the bait of *external pleaſures* endeavour to draw us off from God, and engage us in many *fooliſh and hurtful* [a] *luſts*; theſe as they are purely the temptations of the Devil, ſo tending moſt apparently to lead us into ſin, which is that, for which we are here taught to pray not to be led into the other. If other temptations, beſide thoſe, fall under the preſent deprecation, it is (as was before noted) as they ſymbolize with theſe in betraying us into the like treſpaſſes and offences. One only thing there is, which may ſeem to prejudice this Interpretation, and that is the Interpretation of the *Catechiſm* of our Church, and which, as to me at leaſt, muſt be look'd upon as very conſiderable, becauſe propoſing to my ſelf to explain and defend it. For though that may ſeem, in a great meaſure, to give countenance to the former one, becauſe making it a great part of the deſign of this Petition to beg of God to *ſave and defend us in all ghoſtly dangers*, and to *keep us from all ſin and wickedneſs, and from our ghoſtly enemy*; Yet it may ſeem, by other expreſſions of it, to extend it alike to other temptations, even to ſuch as are purely afflictive; Witneſs its making it alſo a part of the ſame Petition to pray againſt *bodily dangers* as well as *Ghoſtly*, and againſt *everlaſting death*, as well as either. For what is this but to make all temptations *whatſoever* things alike intended by it, whether they be ſuch, as are alſo temptations to ſin, or have no ſuch relation to it? But as nothing hinders us to believe, that the interpretation before given was intended as an interpretation both of this and the foregoing Petition; partly becauſe all it ſays before, toward the interpretation of the former, is only that God *would be merciful to us, and forgive us our ſins* (which is rather the reciting of its words, than any interpretation) and partly becauſe forgiveneſs conſiſts in a releaſe from thoſe afflictive evils, which are afterwards commemorated: So if we put that ſenſe upon it,

[z] 2 Cor. 12. 7, &c.

[a] 1 Tim. 6. 9.

we

we ſhall find nothing at all in it, which is inconſiſtent with our own. For ſo the keeping us from ſuch *evils*, as are *purely afflictive*, may be the interpretation of the Petition of *forgiveneſs*, as the *keeping us from ſin, and wickedneſs, and from our ghoſtly enemy*, the ſenſe of that which reſpects *temptations*, and that evil which they betray us into.

This therefore being the notion of that *temptation* about which the preſent Petition is converſant, enquire we in the next place what is meant by being *not led into*, or *delivered from* it, which are the things we are here prompted to deſire. For theſe two things being found out, the ſenſe of the whole Petition will be ſo, and we ſhall not only be able to attain a general knowledge of its intendment, but be moreover in a capacity to diſcover all thoſe particulars, which it doth either ſuppoſe or involve. To the diſcovery of theſe therefore I will now apply my ſelf, and firſt of the meaning of that, which is the *firſt* in order, and by which we muſt judge of the meaning of the *other*. And *lead us not* into temptation.

Now as there are two notions, wherein this firſt expreſſion of it may be again conſidered, to wit either with reſpect to that *temptation* againſt which we pray, or with reſpect to *him* of whom we deſire not to be led into it; ſo if we conſider it in the former of thoſe, we ſhall find it to denote theſe two things, *our not being brought within the reach of its aſſaults*, or *not being overcome by them*, though we are. That I reckon as a part of its intendment, even *our not being brought within the reach of its aſſaults*, is becauſe as the expreſſion is capable of that ſenſe, ſo there may be cauſe enough for the deſiring of it, partly by reaſon of that trouble it brings with it, and partly becauſe of that far greater danger that attends it. For what ſhould hinder us *in ſome meaſure* to pray againſt any thing, by which either our preſent peace, or future welfare may be impair'd? But beſide our deſiring of God not to be brought within the reach of its aſſaults, which I have ſaid to be the firſt of thoſe things, which are intended by the preſent phraſe, we are alſo to deſire of him, yea to look upon as principally intended, *our not being overcome by them, though we are*; This as it is in ſome meaſure evident from the unfitneſs of praying altogether againſt the aſſaults of temptation, and which I ſhall in due place confirm, ſo becoming yet more evident from the Prayers of the *ancient Hebrews* in this particular, and the Scriptures making uſe of the like phraſes to denote rather our being overcome, than being aſſaulted by temptations. For if the Petitions of the preſent Prayer were borrowed by our Saviour from thoſe of the *Ancient Hebrews*, as *Druſius* [b], and our *Gregory* [c] ſhew; If this among the reſt appears to have been borrowed from them, as the ſimilitude there is between the one and the other will not ſuffer us to doubt; Then ought we, in reaſon, to interpret it conformably to that ſenſe, which thoſe *Ancient Hebrews* put upon it, and conſequently alſo to that, which we have now repreſented as the principal one: Becauſe, as the ſame *Druſius* [d] hath obſerv'd, they generally expreſs'd it by not being led into the *hands*, or *power* of temptation, which ſhews our being overcome by it to be the thing eſpecially pray'd againſt. Agreeable hereto is the language of the Scripture, if not in the very ſame phraſe, yet at leaſt in thoſe which are equivalent to it; Witneſs, in particular, its making uſe of the word *tempted* to denote our being overcome by it. For thus when S[t] *Paul* exhorts [e] that *if a man be overtaken*

[b] *Not. ad Mat.* 6. 9, &c.

[c] *In Not. & Obſerv. in loca aliquot Script. Cap.* 38.

[d] *In Not. ad Mat.* 6. 13.

[e] Gal. 6. 1.

in

in a fault, they, which are ſpiritual, ſhould reſtore ſuch a one in the ſpirit of meekneſs, conſidering themſelves, leſt they alſo be tempted; It is manifeſt, that we ought to underſtand *thereby* our being overcome by the ſuggeſtion of the like temptations to us: Becauſe to be ſimply *tempted* is ſo far from being a juſt motive to reſtore him who hath been overtaken, that, on the contrary, the conſideration of it (provided we our ſelves eſcape being foiled by it) would make us the leſs apt to pity him; Our own eſcape prompting us to believe, that he, as well as we, might have withſtood the aſſault of it, and conſequently is the leſs worthy of our compaſſion. In like manner are we to underſtand the word *tempted*, and the ſame St *Paul* that uſeth it, when he tells his *Theſſalonians* [f], that he had *ſent to know their Faith, leſt by ſome means the tempter had tempted them, and his labour had been in vain.* For what fear could St *Paul* have of having loſt his labour upon them, meerly through the fear of the tempters having tempted them, unleſs by *tempted* were alſo meant their being *overcome* by him? The overcoming of a temptation ſerving rather to ſhew the powerful effects of his Miniſtry, and of that grace by which it was influenced. Only if any man deſire a yet farther confirmation of the preſent notion by the allegation of a *phraſe* which comes yet nearer to our own, it will not be difficult to furniſh him with one from our Saviours admoniſhing his Diſciples [g], and particularly St *Peter* [h], *to watch, and pray, that they entred not into temptation.* For as there is no material difference between that Petition and the preſent one, and therefore the ſenſe of that to be thought no inconvenient one of this; ſo it is not difficult to believe that by *not entring into temptation* we ought to underſtand *our not entring* into the *power* of it, and ſo being overcome by it: Becauſe the Diſciples entring into the *aſſault* of that temptation, whereof our Saviour ſpake, was not only known by him to be perfectly unavoidable, but to be moreover upon its approach, and againſt the force whereof therefore he thought it no more than neceſſary to fortifie them, by a preſent praying, and watching againſt it. By being not led into temptation therefore, which is but a phraſe of like importance with the former, we are principally to underſtand our not being ſo led into it, as to be overcome by its aſſaults, and nothing elſe therefore remaining to us to conſider, as to our deſire of it, than the reſpect it bears to him, to whom it is directed, and with what propriety, or ſoundneſs of ſpeech, we may be ſuppoſed to ask of God, that he would not lead us into temptation.

[f] 1 Theſ. 3. 5.

[g] Mat. 26. 40, 41.

[h] *Ibid.*

For the reſolution whereof we are to conſider, that as the temptations here ſpoken of are temptations to ſin, and conſequently ſuch temptations, as are immediately ſuggeſted to us by the Devil, and cannot indeed be ſuggeſted by any other, and much leſs by God; So we are therefore to underſtand what is here ſuppoſed concerning Gods leading us into them, of Gods leading us into his hands, and giving us up to be either aſſaulted, or overcome by thoſe temptations which he ſuggeſts. Now though the former of theſe may be eaſily imagined to conſiſt with Gods hatred of ſin, and particularly with the Scriptures affirming that he *tempteth no man to it*, becauſe at the ſame time he leads us into the aſſault, he may furniſh us with ſufficient grace to reſiſt the force of it (for thus we find the *Spirit of God* [i] to have led our Saviour into the Wilderneſs, to be tempted by *the evil one*) Yet what ſhall we ſay for God's ſo far leading us into the power of the Devil, and thoſe temptations

[i] Mar. 4. 1. comp. with Luke 4. 1.

tions he ſuggeſts (which yet the preſent Petition ſuppoſeth) as to make thoſe temptations of his become our ruine, and betray us into the intanglements thereof. For what is this, but to make God no leſs a tempter than the Devil, yea to make him the principal one? Becauſe, *in effect*, the tempter of the tempter himſelf, and an inſtigator of him to that work, to which he knows him to be too prone, and ſo a promoter of our ruine by it? Which if any man can believe of God, he may perhaps, with congruity enough, beg of him not to be ſo led, but I doubt with little hopes of ſucceſs; He, who can find in his heart ſo to lead, being not very likely to be diverted from it by our Prayers, and much leſs to be ſo far prevail'd upon, as to be perſwaded thereby to deliver us from the entanglements thereof. That therefore being a ſenſe no way worthy of God, that I ſay not alſo, in the ſtrictneſs of it, utterly inconſiſtent with the divine perfections, we are in reaſon to look out for one, which may in ſome meaſure anſwer the expreſſion here made uſe of, and yet offer no violence to the other.

Now there are two things, which may, with equal truth and pertinency, be affirmed of that God, to whom we are here taught to addreſs our ſelves. 1. That he may permit the Devil to exert ſuch a power, as will be of force in it ſelf to produce our ruine. 2. That he may withhold or withdraw that grace, which is neceſſary for the reſiſting of it, and upon which our being enſnared by the Devil will follow as unavoidably, as if we were led into the temptation by God himſelf. The former of theſe is taken notice of by *Tertullian* and St *Cyprian*, the firſt of all thoſe who are known to have Commented upon this moſt excellent Prayer; *Tertullian* [k] after thoſe words, *Lead us not into temptation*, adding by way of interpretation, *ſuffer us not to be ſo led by him, who tempteth us*, as St *Cyprian* repreſenting the Petition it ſelf in theſe ſofter words [l], *ſuffer us not to be led into temptation*, whether as ſo reading it in ſome *Latin* Verſion of that time, or tendring it as his own *Expoſition* of it. Now in this ſenſe there can be no doubt, but God may lead us into temptation, if *he* may be ſaid to *lead* us, who only *ſuffers* another to do it; Becauſe, as he no way contributes either to the temptation, or our fall by it, ſo, if he ſuffers us to be ſo led, it is no more than he is privileg'd to do, by our either original, or actual ſins; theſe naturally deſpoiling us of all title to his protection, and conſequently making it lawful to him to permit us to the temptations of the other. If there be any thing to impugn this interpretation, it muſt be its not anſwering the importance of that expreſſion, which it pretends to be an interpretation of. But with how little reaſon that can be alledged here, will appear if we conſider, that it is not unuſual with men to entitle thoſe to the doing [m] of any thing, who ſuffer it to be done, when it was in their power to hinder it. For the Scripture often ſpeaking, even concerning God, as we our ſelves are wont to do concerning one another, neither is it at all to be wondred, that it ſhould repreſent God as leading us into thoſe temptations, into which he only ſuffers us to fall, becauſe it is alike certain, that it was in his power to have hindred it, and that if he had ſo done, we could not have fallen into them: By which means our entring into temptation becomes as certain, as if God had indeed led us into it. If it be farther ſaid (as it may) that men are then only intitled to the cauſing of what they ſuffer to be ſo, when they are under an obligation to hinder it, and upon

[k] De Orat. c. 8. *Adjecit ad plenitudinem tam expeditæ orationis ut —— ſupplicaremus, Ne nos induc as in tentationem, id eſt, ne nos patiaris induci ab eo utiq; qui tentat.*

[l] *Illud quoq; neceſſariè admonet Dominus, ut in oratione dicamus: Et ne nos patiaris induci in tentationem. Cypr. de Orat. Dom.*

[m] *Qui non prohibet peccare, cum poſſit, jubet.*

upon the ſole account of that obligation; by which means Gods ſuffering us to fall into temptation cannot ſo properly be term'd the leading us into it, becauſe he is under no obligation to hinder it: I anſwer, that that is indeed true, but that it doth not at all hinder the ſufferance of God to be call'd a leading into temptation, or prove his leading into it to be more. For as the Scripture, ſpeaking of God in the language of men, muſt conſequently make uſe of ſuch modes of ſpeech, as cannot, in ſtrictneſs, be predicated of him; So it is an acknowledg'd rule, and accordingly allow'd of in all thoſe Texts, which attribute the members of a humane body to God, that thoſe things, which are ſpoken of God after the manner of men, muſt be underſtood in a ſenſe which is not unworthy of the divine Majeſty. By which meaſures if we proceed here, neither will Gods ſuffering us to be led into temptation ceaſe to be entitled a leading into it, yea though there be no obligation upon him to hinder it; nor will the Scriptures affirming him to lead us into temptation imply that leading of his to be any other than a ſufferance. For if the Scripture, ſpeaking of God after the manner of men, muſt conſequently make uſe of ſuch modes of ſpeech, as cannot in ſtrictneſs be predicated of him, what ſhould hinder us from thinking, that it makes uſe of ſuch a mode of ſpeech, when it repreſents him as leading us into temptation, and conſequently that it may ſo affirm of him upon the account of his ſuffering us ſo to be led, yea though there be upon him no obligation to hinder it? And if, on the other ſide, it be an acknowledged rule, that thoſe things, which are ſpoken of God after the manner of men, muſt be underſtood in a ſenſe which is no way unworthy of the divine Majeſty; What is ſaid concerning his leading us into temptation, ought in reaſon to be underſtood ſo too, and therefore alſo not to be thought to imply any other than a ſufferance, becauſe other than that cannot well be attributed to him. It may ſuffice, that he who forbids not thoſe evils, which he may, is both look'd upon and ſpoken of as a Commander of them, and that agreeably to that mode of ſpeech, God may be ſaid to lead us into temptation, when he only ſuffers it to be, yea though there be not upon him, as there is upon men, an obligation to hinder it. But other concurrence than that as it will not be ſafe to attribute to him, of whom the Scripture expreſly affirms, that he *neither tempteth* [n], nor *is tempted with evil*; So there lies no obligation upon us, from the phraſe here us'd, to affirm any other concurrence, or to deny his ſuffering us to be led, to be the due importance of it, becauſe there is not in him that obligation to hinder it, which occaſions *mens* ſuffering any evil to be interpreted as a leading into it: What the Scripture ſpeaks of God in the language of men being not ſtrictly to be underſtood, and much leſs in ſuch a ſenſe as is no way worthy of the divine Majeſty. This only would be added concerning that *ſufferance* of God, which we have ſaid to be intended by his leading us into temptation, that we underſtand not thereby ſuch a one as conſiſts in a bare non-oppoſition to the natural efforts of the Devil, but ſuch a one as conſiſts rather in the relaxation of that reſtraint which God holds over him, and other ſuch noxious beings. For whereas God, as the great Lord and Superintendent of the World, muſt be ſuppoſed to have an eye to, and hand over all all ſuch beings as may be in a capacity of acting contrary to his mind and will; in order to the ſuffering of theſe to act according to their

[n] James 1. 13.

malicious inclinations, there must not only precede a bare non-opposition to their actings, but a relaxation too of that restraint which he holds them in, and a remission of his rigour towards them. Which though it be in it self no other than a sufferance, and as such represented by us; yet as it is such a sufferance (as I shall by and by shew from St *Cyprian*) as is also a kind of *leave* or *power* to the party suffered, so will serve yet farther to shew, even upon the account of this sufferance, the propriety of our begging of God, that he would not lead us into temptation: Because, though it be the Devil rather than God who leadeth us into temptation, yet he cannot so lead us till God loose both his hands and feet from that restraint wherein he holds him, and so give beginning to the exerting of his temptations, and to our trouble, if not vanquishment by them. If the phrase of Gods leading us into temptation may be thought to import any thing more, it is only (as was before noted) his withholding or withdrawing from us that grace which is necessary to resist it, and upon which our being ensnared by the Devil and it, will follow as unavoidably, as if we were really led into it by himself. And in this sense I no way doubt God may lead us into temptation, yea that the phrase of leading us into it, will become yet more proper by the affirmation of it. For what should hinder God from withholding, or withdrawing his grace from those, who have either not employ'd, or abus'd it? Or hinder us from entitling such a withholding, or withdrawing of it, a kind of leading into temptation? Because, though that withholding or withdrawing have no influence upon the temptation, or upon our fall by it, and so cannot in strictness be entitled a leading into it; Yet the success of that temptation, and our fall by it, follows upon it as unavoidably, as if it were really influenced by it. But as it ceaseth not for all that to be any other than a sufferance upon the part of God, in respect of the temptation, and our miscarriage by it; because the temptation produceth its effect, through its own natural force, and the pravity of those persons, on whom it falls: So it is but such a sufferance, as our either neglect, or misuse of Gods grace licenseth him to give way to. For what can be more reasonable, or just, than to withdraw his grace from those, who do either neglect or abuse it? By such ways and means as these may we, without any great difficulty, or danger, look upon God as a Leader into temptation, and accordingly beg of him, that he would not so lead our selves. But other ways than those as it will be hard to find out, which are not perfectly inconsistent with the divine purity, and goodness, or not easily reconcileable with them; So he, who shall carefully avoid the entrenching upon those (though with the hazard of calling in question some of the more mysterious dispensations of his providence) shall in my opinion make the most prudent, as well as the safest choice: It being much more pardonable to deny Gods efficiency in some things, than to charge him with concurring to that, which he professeth to abhor. However, as there can be no great harm in contenting our selves with what we are sure of, till we attain the like certainty concerning other the ways of God; so what I have already said concerning Gods leading us into temptation will furnish us with matter enough to frame an effectual Prayer against it; He, who begs of God neither to let loose the Devil upon him, nor to withhold his own grace, begging that which will be sufficient to preserve him from those temptations, against which he is here taught to pray.

One

One only thing remains toward the general explication of that Petition, which we are now upon the conſideration of; and that is, what is meant by being *delivered from evil*, or rather from *the* evil *one*, and his *temptations* to it. Which, agreeably to the double ſenſe of *lead us not into temptation*, will be found to be alike capable of a double one. For deliverance, as ſuch, having a regard to ſome evil, and, in the Petition I am now upon, to the evil of temptation; being moreover to be conſidered with reference to that evil, as a thing we were before led into; ſuch as is that leading into temptation, which we ſuppoſe to have preceded, ſuch conſequently muſt we ſuppoſe the deſired deliverance to be. By which means the deliverance here prayed for will be either a deliverance from the continuance or prevalency of its aſſaults, ſuppoſing that to be the only ſenſe wherein we were led into it; or, if we have been overcome by the force of it, a delivery from being holden by it, and kept under the Dominion of it. And it may not unfitly be illuſtrated by this following Paraphraſe of the whole, (and which, as it ſeems to me to be the moſt plain and clear, ſo ought therefore to be look'd upon as moſt likely to have been intended.) Do not thou, O God, whatſoever my former treſpaſſes have deſerved, ſuffer me to be tempted to new ones, and much leſs ſo far to be tempted, as to be drawn into the Commiſſion of them. But if, for that, or any other reaſon, thou ſhalt hereafter think fit to do ſo, yet ſtep in to my reſcue, and either deliver me from being any farther aſſaulted by the temptation, but however from being foiled by it; or, if I have been already foil'd, from being holden under the power of it, and continuing a ſlave to it, as I have been maſter'd by it.

II. Having given this *general* account of the intendment of this Petition, and of each of thoſe branches whereof it is compos'd, proceed we to a more *particular* Explication of it, and which that general account before given will help not a little to the clearing of. In order whereunto, I will again enquire, what things it doth *ſuppoſe*, and what things it prompteth us to *ask*.

1. Now there are *three* ſorts of things which this Petition *ſuppoſeth*, anſwerably to the *three* ſorts of perſons, who have ſome way or other an intereſt in it; thoſe which concern *our ſelves*, or the *tempter*, or *God*.

That which it ſuppoſeth *as to our ſelves*, is *firſt* our being in danger from the power of temptations, yea continuing ſo to be, even after we become the *Children* of God, and have the priviledge of calling him by the name of *Father*. For were it not for that, there would be no need of our praying not to be led into temptations, and much leſs of praying to be delivered from them; Every deliverance, as ſuch, ſuppoſing a preceding danger, but this, which we are here taught to ask, ſuch a danger alſo whereby we have been overtaken, which is too ſad a proof of our obnoxiouſneſs to it. As indeed, what being is there (God only excepted, and thoſe Angels or Saints in Heaven, whom he hath now eſtabliſhed) what being, I ſay, is there, which is not in danger from temptations, which is not obnoxious to their aſſaults, and as liable to be overcome by them? For even our firſt Parents in Paradiſe found, by too ſad a proof, that they themſelves were not out of the reach of them; And how much leſs may we think our ſelves to be ſo, who beſide that poſſibility of falling, wherewith our firſt Parents were Created, have, by their fall, and our own, contracted another ſort of

weakneſs, and which expoſeth us yet more to become a prey unto them? But becauſe there neither hath, nor can well be any doubt of that, our frequent lapſes by temptations, as well as the nature of many of them, making it too too apparent, that we are in no ſmall danger by them; Therefore take we notice, in the ſecond place, of that which hath not been thought ſo clear, but which, as this Petition doth equally ſuppoſe, ſo is indeed the immediate ground of all that we are here taught to ask; even our own natural inability to reſiſt the force of temptations, as well as our being in danger from them, and capable of ſuffering by them. For were it not for *that* alſo, yea for *that* eſpecially, there would be no neceſſity of begging of God, not to lead us into them, or deliver us from them when he had; becauſe our own innate force might ſecure us againſt their aſſaults, and, though not preſerve us from being in danger by them, yet from becoming an actual prey unto them. And it ought the rather to be obſerved, becauſe it was ſo by the *Ancient Church*, yea made uſe of, when time was, againſt the errors of *Pelagius*. That of St *Cyprian* ſhall lead the way, as that too, not only becauſe of the antiquity of the man, but becauſe of the fulneſs of his teſtimony.

[o] *Cyprian. de Orat. Dom.*

When, ſaith he [o], *we ask that we come not into temptation, we are thereby admoniſhed of our own weakneſs and frailty, becauſe taught ſo to ask, leſt any man ſhould inſolently lift up himſelf, leſt any ſhould proudly and arrogantly aſſume ought unto himſelf, or take to himſelf the glory of his own confeſſion, and paſſion. Whereas the Lord himſelf, teaching humility, ſaid*, Watch and pray, that ye enter not into temptation, the ſpirit indeed is willing, but the fleſh is weak; *that ſo, whilſt a ſubmiſs and humble confeſſion goes before, and the whole is given to God, whatſoever is thus ſuppliantly asked, with the fear and honour of God, may by his goodneſs and mercy be accompliſhed.* Thus that *Father* reaſon'd, before the *Adverſary* of the *divine grace* had ſhewed himſelf in the World, and thereby furniſhed future times with an argument to maintain it with. And how weighty a one the *Fathers* thereof thought it, theſe following teſtimonies of theirs (as I find them cited by *Voſſius* [p]) do ſufficiently declare.

[p] *Hiſtor. Pelag. Lib. 3. Part 2.*

[q] *De libero arbitr. p. 756.*

The Lords Prayer, (ſaith *Oroſius* [q]) *admoniſheth to ask, both that our debts may be forgiven, and that we may not be led into temptation; The one, that paſt faults may be expiated, the other, that future ones may be avoided. Which though it be not done, unleſs there be alſo a will, yet, that it be done, our will alone ſufficeth not. Therefore, for this matter, neither a ſuperfluous nor impudent Prayer is offer'd to the Lord. For what is more fooliſh, than to pray, that thou maiſt do that, which thou haſt in thine own power to perform?* You, O *Julian*, ſaith St *Auguſtine* [r], after *your manner, even that which is the product of your errour, acknowledge not the grace of God, but in the forgiveneſs of ſins, ſo that, for the future, by free will man may make himſelf juſt. But this the Church doth not ſay, which cries all of it, as it hath learn'd from its good maſter*, Lead us not into temptation. *He ſaith it not, who ſays*, Now we pray unto the Lord, that ye do no evil. *He ſaith it not, who ſaith*, I have prayed for thee, *O Peter*, that thy Faith fail not. *For after that manner grace cauſeth us not to offend, rather than wipes away thoſe ſins which we have committed.* In fine, this was not only the reaſoning of *this*, or *that* particular Father, but, as we learn from the forequoted *Voſſius* [t], of a juſt Aſſembly of them. For after this manner did a Synod of *Carthage* expreſs it ſelf [u] in an Epiſtle of theirs to *Innocent* the *Firſt*. *It neceſſarily follows from their ſacrilegious diſputations,*

[r] *Lib. 2. cont. poſter. Julian. reſp. p. 450.*

[t] *Hiſtor. Pelagian. lib. 3. Part 2. p. 329.*

[u] *Apud Auguſt. Ep. 92.*

that

that neither ought we to pray, that we enter not into temptation, which the Lord both admoniſhed the Diſciples of, and made a part of that Prayer, which he hath taught us. For if it come to be in our power by the poſſibility of nature, and the arbitrement of the will, who ſees not that it is vainly ask'd of the Lord, when thoſe things are beg'd by Prayer, which are obtain'd by the force of nature already made? From whence as it appears, what was all along thought of that *Petition*, which we are now in the conſideration of, ſo how ſtrongly it implies our own natural inability to conflict with thoſe temptations we are here taught to pray againſt. I may not omit thirdly, becauſe alike ſuppoſed by it, that we are not only naturally unable to reſiſt the temptations of the Devil, but unable too to reſiſt them without a *preſent* concurrence of the divine grace, over and above thoſe gracious qualifications of Soul, which he hath before furniſhed us withal: Becauſe as God muſt work in us to *do* [u], as well as *will*, ſo there would not otherwiſe be any need of our thus conſtantly imploring his deliverance from thoſe temptations we are at any time led into.

[u] Phil. 2. 13.

From thoſe things, which this Petition ſuppoſeth as to our ſelves, paſs we to that, which it ſuppoſeth as to the *Devil*, and which we ſhall find to be of as comfortable conſideration to us, as the other are apt to beget in us an humble opinion of our ſelves, and a diſtruſt of our own natural force. For from thence it will alſo appear, that *the Adverſary can do nothing againſt us, unleſs God be pleas'd to ſuffer him*, yea unleſs as S[t] *Cyprian* ſpeaks [x], he have a *power* or *leave* for it from God. For though (as was before obſerv'd) that *leading*, which is here attributed to God be no other than a *ſufferance*, becauſe other than ſuch cannot be ſafely aſcrib'd unto him: yet being a ſufferance, which conſiſts not ſo much in a non-oppoſition to the Devil, as in the releaſing of that reſtraint which God holds him in; unleſs God do *in a manner* give leave to him, as well as no way hinder him, he cannot ſo much as aſſault us, and much leſs be able to ſubdue us. And it ſtands yet farther confirm'd to us by the account we have of his practice, when he would exert thoſe temptations, which we are here taught to pray againſt. For why otherwiſe ſhould he preſent himſelf before God, as we find he did [y] in order to *Job*'s overthrow, and alledge before him *Job*'s ſerving God rather upon the account of that proſperity he enjoy'd by him, than any real piety? Why ſhould he make it his buſineſs, as we find he doth [z], to *accuſe the Brethren before God day and night*, yea *deſire* of the ſame God (for ſo *Tertullian* [a] interprets it, and the Text it ſelf ſhews) that he might have the *ſifting* [b] of S[t] *Peter*, as a man ſifteth Wheat? Why all this, I ſay, but that (as the ſame *Tertullian* diſcourſeth) even that ſifting is ſo far from God, that it cannot be gone about without *leave* from him, and unleſs he give a *faculty* for it? And if this be, in truth, the Devils Caſe, as to all thoſe temptations which he exerts, neither is his power ſo tremendous, as it is commonly deem'd to be, becauſe not only under the controul of that of God, but exerted not in the leaſt without a permiſſion from him.

[x] De Orat. Dom. *Quâ in parte oſtenditur, nihil contra nos adverſarium poſſe, niſi Deus antè permiſerit, ut omnis timor noſter, & devotio, atq; obſervatio ad Deum convertatur, quando in tentationibus noſtris nihil malo liceat, niſi poteſtas inde tribuatur.*

[y] Job 1. 6, 8, 9, &c.

[z] Rev. 12. 10.

[a] Tertull. De fuga in perſecut. Cap. 2. *Sic & in Apoſtolos facultatem tentationis poſtulavit, non habens eam, niſi ex permiſſu. Siquidem Dominus in Evangelio ad Petrum,*

Ecce, inquit, poſtulavit Satanas uti cerneret vos velut frumentum: verùm ego rogavi pro te ne deficeret fides tua —— *Quo oſtenditur, utrumq; apud Deum eſſe, & concuſſionem fidei, & protectionem, cum utrumq; ab eo petitur, concuſſio à diabolo, protectio à filio.* [b] Luke 22. 31, 32. Ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι, ὡς τὸν σῖτον. Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου ——

I will conclude what I have to ſay concerning thoſe things which are here ſuppos'd, when I have admoniſh'd, that it is in like manner ſuppos'd

pos'd *as to God*, that our greateſt danger, even in reſpect of temptations, is *from* him, as *by whom* we are *led* into them, and *without whom* we cannot be ſo; that our *deliverance* from them muſt be ſo too, as of whom, and whom alone we are here taught to ask it; that, conſequently thereto (as we learn from St *Cyprian* in the place but now quoted) *all our fear, and obſervance, and devotion, ought to be turned towards him*, that of him we ought to beg *not to be led* into temptation, and *to be delivered* from it, and which (what they more particularly import) is in the next place to be ſhewn, and ſhall accordingly be my buſineſs to declare.

2. Now there being, as you ſee, two things which this Petition prompts us to ask, though relating to one and the ſame object, for the more diſtinct explication thereof I will conſider them apart, and firſt of all, becauſe that is the firſt in order, and the foundation of the other, Gods *not leading us into* temptation.

I ſaid before, in my general explication of it, that by Gods *not leading us into temptation* we were *in ſome meaſure* to underſtand his not leading us into the *aſſault* of it, his not ſuffering us ſo far to be endanger'd thereby, as to be ſollicited, or ſhaken by it. I find no reaſon at all to retract that aſſertion of mine, but rather to abide by it, and inſiſt upon it. For if even purely *afflictive* evils may, in ſome meaſure, be pray'd againſt (as how many inſtances are there of ſuch Petitions in the devotions of holy men?) what doubt can remain of our praying alike againſt thoſe, by which we may be alſo *enſnared?* But as I did not then declare *in what meaſure* we are to deſire ſuch a freedom, nor indeed could think fit to do ſo, becauſe intending only a general explication of it; So I muſt therefore now ſet my ſelf to the Declaration of it, and ſo much the rather, becauſe this firſt ſenſe of that Petition will furniſh little elſe toward a more particular explication of it. For that importing no more, than Gods reſtraining the Devil and his inſtruments from aſſaulting us by temptations, or rather continuing that reſtraint upon him and them, which he generally holds them under; and that reſtraint being a thing, which concerns God rather than us, and ought therefore to be permitted to him, as to the management thereof; There will be little elſe for us to enquire, than in what meaſure we are to deſire that reſtraint, and together therewith our own freedom from their aſſaults. And here in the firſt place it is eaſy to ſee, that, though we may be allow'd to beg of God a freedom from ſuch aſſaults, yet with an entire ſubmiſſion of our ſelves therein to the good will and pleaſure of the Almighty: Becauſe as it is not ſimply evil to be tempted, nor neceſſarily training us into that which is, ſo it is perfectly inconſiſtent with the methods of his providence, and not leſs with the glory of Gods grace, to deſire a perfect freedom from it. For who ſees not that God doth, at leaſt, ſuffer ſuch temptations to ſhew themſelves every where? Yea, that the glory of his grace would be very much impair'd, if we enjoy'd a perfect freedom from them? But as therefore we are not *ſo* to pray *not to be led into temptation*, without ſubmitting our deſires in that particular to the good pleaſure of the divine will; So neither, ſecondly, with reſpect to all temptations whatſoever (as which is impoſſible for us to expect, and to the detriment of the divine grace to deſire) but only with reſpect to particular ones; As, in thoſe again, rather to ſuch temptations, whereof we have great cauſe to be apprehenſive, than to

thoſe, which are of eaſy aſſault; It ſavouring more of poorneſs of ſpirit, and indeed unwillingneſs to employ thoſe graces which God hath given us, to deſire to be freed from theſe, than of any juſt care of our ſpiritual welfare. But as there is generally ſo much trouble to us from the aſſault of temptations, and ſo much danger too, conſidering the weakneſs of humane nature, that it may be very allowable, in ſome meaſure, to deſire a freedom from it, provided that be done with ſubmiſſion to the divine will; So ſome temptations are ſo potent, and may have ſhewn themſelves to be ſuch by their frequent victories over us, that we may yet more allowably deſire a freedom from their aſſault, or at leaſt till God hath furniſhed us with a greater ability to reſiſt them, than we find our ſelves Maſters of at preſent.

The ſecond thing intended by Gods *not leading us into temptation*, is his not ſo leading us into it, as to ſuffer us to be overcome by it. A Petition, which, no doubt, we may abſolutely and univerſally ask, or, at leaſt, ſo far, as the preſent infirmity of humane nature will permit; and concerning which therefore we ſhall need only to enquire, what it may be thought to imply, which I conceive to be theſe four things; Our begging of God the graces of his Spirit, and particularly thoſe graces of it, which are directly oppoſite to the temptation pray'd againſt; Our begging of him to ſuit the temptation to that meaſure thereof he hath beſtow'd upon us, or to give us ſuch a meaſure thereof, as may be anſwerable to the force of the other; His ſtirring up in us, at the time of the conflict, thoſe graces which he hath beſtow'd upon us; And continuing to us thoſe graces and excitations, as long as the temptation continues to moleſt us. For if, as I come now to ſhew, all theſe be no more than neceſſary to preſerve us from the force of it, then muſt we be ſuppos'd to beg them of God, when we pray that we may not be ſo led into it, as to be maſter'd by it.

To begin with the firſt of theſe, even the graces of Gods Spirit, and particularly ſuch graces thereof as are directly oppoſite to the temptation pray'd againſt; Where who is there, that ſees not the neceſſity both of the one, and the other, to preſerve us from being maſter'd by it? For to ſay nothing at all of our natural inability to contend with it, and which will conſequently infer the neceſſity of an ability from God, which is that we here mean by the graces of his Spirit; That theſe are no more than neceſſary to our withſtanding the temptations of the Devil, St *Paul* plainly ſhews [c], where he exhorts men to *put on the whole Armour of God, that they may be able to withſtand in the evil day, and having done all to ſtand.* For if the graces of Gods Spirit are a part of that *Armour*, as his reckoning thereto [d] *the breaſtplate of righteouſneſs*, and *the ſhield of faith* ſhews; if they ought to be put on, that we may be able to *withſtand*, and *having done all to ſtand*; Then muſt they be look'd upon as neceſſary to preſerve us from that foil, for the avoiding whereof we are here taught to pray, that we may not be led into temptation. Not leſs evidence will there be of the neceſſity of thoſe particular graces, which are directly oppoſite to the temptation pray'd againſt; theſe, and theſe alone being the proper Armour of the part aſſail'd, and conſequently ſo much the more needful to repel the temptation that comes againſt it. The conſequents whereof will be, that if we are at any time tempted to covetouſneſs, we ought more particularly to pray that God would give us a contented mind, and a love of more

[c] Ephe. 6. 13.

[d] —— 14. 16.

more noble bleſſings, than any this World contains; If to pride and vanity, that he would give us a due ſenſe of our own vileneſs, and of thoſe either natural, or moral defects, which we cannot but be conſcious of; If we are tempted to preſumption, that he would make us apprehenſive of his juſtice, and the abhorrency he hath of all ſin and impiety; If tempted to deſpair, that he would give us the grace to look up to his mercy, as well as upon our own ſins, or Gods ſeverity toward them. For though other graces, beſide theſe, may be neceſſary enough for the repelling of the temptation; yet theſe, by the immediate relation they have to the part aſſail'd, muſt be look'd upon as much more ſo, and conſequently more eſpecially deſir'd.

But becauſe whatever defence there may be in the graces of Gods Spirit, yet it muſt be look'd upon as more, or leſs, according to the meaſure we are poſſeſſed of them; and becauſe therefore nothing hinders, but the temptation may exceed the force of them, becauſe exceeding the force of that meaſure wherein they are poſſeſſed by us; Becauſe, laſtly, our own experience bears witneſs to the weakneſs of ſome mens graces, and the incompetency thereof to anſwer the force of ſome temptations; Therefore to preſerve our ſelves from being ſo led into temptation, as to be overcome thereby, we muſt conſequently be ſuppos'd to beg of God, that he would either ſuit our temptation to that meaſure of grace he beſtows upon us, or give us ſuch a meaſure of grace as is anſwerable to the force of the other: As without which we cannot be in a condition to withſtand it, and therefore neither in a condition of avoiding the being foiled by it. For though we are not without a promiſe of *not being tempted above what we are able* (for St *Paul* tells us [c], that God is *more faithful*, than to ſuffer us ſo to be) yet as that and all other promiſed bleſſings is upon condition of our asking of them, and we therefore no leſs obliged to beg, that we may not be ſo tempted, than if we had no promiſe of it; ſo the promiſe thereof muſt alſo be upon condition of our rightly employing that grace which was before beſtow'd: The parable of the *talents* [f], and our Saviours affirming that *to him that hath*, or maketh uſe of them, *ſhall be given*, but *from him that* maketh not that uſe thereof *ſhall be taken away, even what he hath*, making it evident that we cannot always expect, with the like certainty, the poſſeſſion of ſuch a meaſure of grace, as may anſwer the temptation that comes againſt us. By which means there will not only be requir'd ſo much the more ſorrow for our paſt offences, and particularly for our ill uſe of the grace before beſtow'd, but ſo much the more reaſon to be earneſt with God for ſuiting our temptations, and graces, and either making the temptation to ſink down to our low proportion of grace, or that riſe up to the meaſure of the other.

But let us ſuppoſe, that we are not altogether unprovided of thoſe graces, no nor yet of that meaſure of them, which may otherwiſe anſwer the force of the temptation; yet as even theſe may prove inſufficient for the repelling of it, if they be not *ſtirred up*, and alarmed to the conflict, ſo there is reaſon enough to believe they may need a ſtirring up by God, as well as we find [g] they do ſuch a *ſtirring* up by our ſelves; As will appear if we conſider either the aſſertions of the Scripture, or the no condition we may be ſometime in to ſtir them up our ſelves, through the ſudden ſurpriſe of that temptation, which comes againſt us. For beſide the Scriptures affirming in the general, that *without* Chriſt [h] *we*

[c] 1 Cor. 10. 13.

[f] Luke 19. 12. 26.

[g] 2 Tim. 1. 6.

[h] Joh. 15. 5.

can

can do nothing, and therefore neither (as I ſhould think) ſtir up thoſe graces that are in us, without a previous excitation from him both of us, and them; We are more particularly aſſured by it, that the Spirit of God and his aſſiſtances muſt work in us to *do* [i], as well as to *will*, thoſe *operations*, which ſavour of piety and worth, as well as that holy *will* from whence they immediately proceed. Which aſſertion of the Scripture could not in any meaſure be juſtified, if God did not, at leaſt, excite the wills of men to the exerting of thoſe operations, which he is affirmed to produce. But then if we moreover conſider the no condition we our ſelves may be in to ſtir up our own graces, by means of the ſurprize of that temptation we are to encounter, ſo we ſhall ſee yet more reaſon to believe the neceſſity of begging of God, that he would ſtir up thoſe graces in us. For that, which comes ſuddenly upon us, leaving no place for any ſerious conſideration, and therefore neither (becauſe that is the only means we have to do it by) for the ſtirring up of our own graces; Either thoſe graces of ours may act without any excitation (which is to make them the vertues rather of *natural*, than *free* agents) or they muſt have an excitation from God. I deny not indeed, but it may be much in our power, even in the *caſe* we ſpeak of, to excite our own graces; partly becauſe no temptation can ſo ſurprize us, as to bereave us of all opportunity of conſideration, and partly becauſe leſs conſideration may ſerve, where there hath been, as no doubt there ought, an habitual pre-conſideration of the deceitfulneſs of ſin, and as habitual reſolutions againſt it. But as there are not very many who can boaſt of ſuch conſiderations and reſolutions, and therefore neither many, who can promiſe to themſelves, that they ſhall, by the force of their own conſiderations and reſolutions, be able to withſtand ſo ſudden an aſſault; So there are ſuch remains of corruption, even in the beſt of men, that they may ſometime be ſuppos'd to give a greater force to the temptation, than any actual or habitual conſiderations and reſolutions can be thought to bring againſt it. In both which Caſes, if God do not awaken our graces by a more forcible ſuggeſtion of his Spirit, they will but ill conteſt with thoſe temptations that come againſt them, yea fall not infrequently under the Dominion of them.

[i] Phi. 2. 13.

I think I ſhould not need to add (were it not for the more diſtinct explication of this branch of the Petition) that what neceſſity there is of Gods both graces and excitations of them in order to the repelling of temptations, the like neceſſity there muſt be of continuing them to us, ſo long as thoſe temptations continue to moleſt us; Becauſe if the former be but neceſſary to the repelling of temptations, it muſt be alike neceſſary for God to continue them, ſo long as the temptations continue to moleſt, inaſmuch as for ſo long time they will be to be repelled by us. But as being to declare, what thoſe particular Petitions are, which this more general one includes, it cannot but be thought expedient to make as particular an enumeration of them; ſo I cannot therefore but admoniſh, that when we beg of God *not to lead us into temptation*, we muſt be ſuppoſed to beg as well the continuance of his graces, and excitations, as we do the firſt collation of them.

A particular account being thus given of the former branch of this Petition, even that which prompts us to ask that God would *not lead us into temptation*, it remains that I do the ſame (at leaſt ſo far as is neceſſary) for that which prompts us to pray that we may be *delivered* from

it. Which latter branch of it may, as was obſerv'd before, either denote our deliverance from the continuance, or prevalence of its aſſaults (ſuppoſing that to be the only ſenſe, wherein we have been led into it) or, if we have been overcome by the force of it, a delivery from being holden by it, and kept under the dominion of it. As touching our delivery from any farther aſſaults of temptation, which is the firſt of thoſe things which ſeems here to be deſir'd, I ſhall need only to ſay, that we are not to deſire it under any other terms, than we were taught before to deſire that we might not be led into them; Becauſe how troubleſome ſoever it may be thus to continue under its aſſaults, yet is it not ſimply evil to continue in that condition, nor neceſſarily betraying us into that which is. On the contrary God's grace may manifeſt it ſelf the more, if we, notwithſtanding the importunity thereof, continue to ſtand out againſt them. And for being delivered from the prevalence of its aſſaults, which is the only thing farther, that can be thought to be intended by it, it is but the ſame in ſenſe with that of our deſiring, that God would *not lead us into temptation*, and the more particular explication thereof therefore without any farther trouble to be fetch'd from thence. If there be any thing worthy a new conſideration, it muſt be our praying to be delivered from temptation (or rather from the dominion of it) after we have been maſter'd by it.

Now there are three things to be enquir'd into, as touching that deliverance, which we are now upon the conſideration of, firſt, what ground there is for begging ſuch a deliverance, ſecondly, what ground there is for believing it to be here intended, as thirdly and laſtly, what it may be thought either to ſuppoſe, or import.

The ground of the firſt of theſe is partly the original frailty of humane nature, and partly that farther imbecillity which it may be ſuppoſed to contract by the foils of thoſe temptations it is at any time maſter'd by. For being by nature inclinable to evil, and but imperfectly delivered from it by that ſanctification we now partake of; becoming thereby ſo much the more obnoxious to the force of temptations, becauſe only ſolliciting us to thoſe things to which we are inclinable enough of our ſelves; It is not difficult to imagine, but we may be ſometime maſter'd by temptations, and ſo far forth therefore ſtand in need of a deliverance from them. Being moreover by thoſe foils of ours brought under the power of thoſe ſins, into which our temptations have led us, being brought under the power thereof with the conſent of our own wills, as, without which, we could not have been foil'd, either by the one, or the other; being, laſtly, by that conſent of the will not only in danger to be depriv'd of that grace we ſometime had, but diſpoſed to continue in thoſe ſins to which we before conſented, it is as eaſy to ſee, that we ſhall ſtand in need of a deliverance from them, yea that we ſhall ſtand in need of a deliverance from God: Becauſe as we are under the power of them, ſo we are ſo with our own will; and cannot therefore be delivered from it, but by a change of that will, and which nothing but the grace of God can be ſuppoſed to effect.

There being therefore no doubt to be made, that it is not without ground that we beg ſuch a deliverance from God, enquire we in the next place whether there be not equal ground to believe that that very deliverance is intended here. Which that it is, will appear in part from the neceſſity of our asking of it, but more from the purport of the

Prayer

Prayer it ſelf, and particularly of that Petition, which we are upon the conſideration of. For beſide that ſo neceſſary a deliverance cannot well be thought to be forgotten by him, who pretends to give directions for Prayer, yea for ſuch a one, as reſpects thoſe very *temptations*, about which that deliverance is converſant; Beſide that this very Prayer, by prompting us to ask daily the *forgiveneſs of our treſpaſſes*, ſuppoſeth we ſhall daily fall into them, and may therefore be thought as well to prompt us, to beg a deliverance from the dominion of them; That *deliverance*, which this Petition teacheth us to ask, reſpecting a precedent *leading into temptation*, yea ſuch a leading as I have ſhewn to bring us under the dominion of it, muſt conſequently import the breaking of that Dominion, and freeing us from being holden by it. By which means nothing elſe will remain for us to enquire, than what this deliverance may be thought either to ſuppoſe or import, and what accordingly we may be thought to beg of God, when we deſire that deliverance of him.

And here in the firſt place it is eaſy to ſee (becauſe we cannot otherwiſe obtain a deliverance from it) that we are to look upon as a part of our deſires, a due ſenſe of the nature of thoſe ſins, under the dominion whereof we are holden, and which accordingly we beg a deliverance from. For there being no appearance, on the one hand, of Gods delivering us from that Dominion, without a deſire and endeavour in our ſelves to accompliſh the ſame deliverance; nor any likelihood, on the other, of our ſetting our ſelves to the doing of it, till we become in ſome meaſure ſenſible of the ſeverity of thoſe task-maſters, under whoſe Dominion we are holden; we muſt conſequently be thought to beg of God a due ſenſe of the nature of our offences, how irkſome their Empire is, and how difficult, or rather impoſſible to be born. It will be no leſs eaſy to ſee ſecondly (becauſe equally prerequir'd to our deliverance, and by the Goſpel particularly enjoin'd in order to our obtaining of it) that we are equally to deſire of God a hearty ſorrow in our ſelves, for having given up our ſelves to the dominion of thoſe ſins, againſt which we pray; It being as little to be thought, that we ſhould ever quit that dominion, which we find no regret in our ſelves, for having given up our ſelves unto. It will be as eaſy to ſee thirdly (becauſe neither that, nor any other deliverance can be compaſſed without ſetting our ſelves againſt our Oppreſſors, nor that gone about, or, at leaſt, not with any hopes of ſucceſs, without a reſolution ſo to do, and a proportionable ability for it) that we ought to beg of God a full purpoſe of mind to oppoſe our ſelves againſt them, and ſuch graces and abilities as may qualify us for the doing of it, that he would ſtir us up to the exerciſe of thoſe graces and abilities, that he would do it ſo much the more effectually, by how much the more difficult it is for us to prevail againſt them; We being not now to hinder an Enemy from bringing us under his dominion, but to deliver our ſelves from a dominion he hath already acquired over us, and by which we ſhall be the more indiſpos'd to contend with him, or overcome him. But as if theſe things be obtain'd of God, we ſhall not need to doubt of a deliverance, becauſe furniſhed with all neceſſary aſſiſtance for it; ſo we ſhall have ſo much the more occaſion for the uſe of that *Doxology*, which comes in the laſt place to be explain'd.

AN APPENDIX TO THE EXPLICATION OF THE LORDS PRAYER,

As it is a Part of and Interpreted by

THE CATECHISM OF THE CHURCH of ENGLAND.

Containing An

EXPLICATION OF THE DOXOLOGY THEREOF.

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AN APPENDIX TO THE EXPLICATION OF THE LORDS PRAYER, &c.

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EXPLICATION OF THE DOXOLOGY THEREOF.

For thine is the Kingdom, and the power, and the glory, for ever and ever.

The CONTENTS.

Entrance made into this Doxology, *by an enquiry concerning the Authority thereof, and which, after the offer of several reasons for the due establishment of it, is also vindicated from the many exceptions that are made against it from several Topicks, and particularly from the omission of it in the* Catechism *of the Church of* England. *The explication of that* Doxology *next taken into consideration, where again it is considered first in its more simple and absolute intendment, and then in the relation wherein it here stands, as to those Petitions which precede it: In the former*

former whereof it is ſhewn to have been intended as a form of praiſe, *in the latter, as an apt* reaſon *to recommend our requeſts to* God, *and as effectual a* motive *to encourage our hope of the obtaining of them. The ſenſe, and force of each* particular *thereof, for that purpoſe, enquir'd into; and* God's Kingdom, *and* power, *and* glory, *ſhewn to be as proper to enforce our Petitions, as to furniſh us with fit materials for the ſetting forth of his honour.*

WE began our Prayer, as was but meet, with an addreſs *to*, and an acknowledgment *of* the glories of the divine Majeſty; we continued the ſame with our earneſt wiſhes, and Prayers for the exaltation of them, and particularly of his *name*, and *kingdom*, and *will*; Reaſon therefore would, as well as the Preſcript of our Saviour, that we ſhould cloſe it with the ſame bleſſed employment, and terminate in the honour of our Maker. For being God is no leſs the *end*, than the *beginning*, or *middle* of all things, the *Omega*, than the *Alpha*, or *My* of the World, it was but requiſite that he ſhould poſſeſs the ſame place with us, and, as he is all in all in himſelf, ſo be all in all in our thoughts and Prayers. Only becauſe there are who allow not of this *Doxology*, and muſt therefore equally diſallow of the former inference from it; and becauſe the *Catechiſm* of our Church ſeems ſo far to conſent with them, as neither to repeat, nor explain it; I will, before I ſet my ſelf to the Explication of it, ſhew it to be a part of the preſent Prayer, and, together with that, what I conceive to be the reaſon of our *Catechiſms* omiſſion of it.

Now there are three things, which perſwade the *Doxology* I am now upon to be a part of the preſent Prayer, firſt its being repreſented as ſuch by the Goſpel of St *Matthew*, ſecondly, it or the like being an uſual *Epiphonema* or cloſe of the Prayers of the Ancient *Hebrews*, and indeed of the common ones of all the *Eaſtern* people, thirdly, its being the only expreſs *form* of praiſe, or thankſgiving, which this Prayer of our Lord will be found to afford us. That it is repreſented by St *Matthew* as a part of the preſent Prayer, will need no other proof than an inſpection of his *Goſpel*, or at leaſt of the *Greek* Copies of it; theſe, as they are no doubt the moſt Authentick Copies of it, ſo generally repreſenting this Prayer with the *Doxology* now in queſtion, and thereby, as I ſhould think, giving ſufficient teſtimony to it: One poſitive proof of its being a part of the preſent Prayer, being of more force to conclude it ſuch, than many negative ones can be of its having no ſuch relation to it. I ſay ſecondly, that as this *Doxology* is repreſented by St *Matthew* as a part of the preſent Prayer, or at leaſt in the generality of the *Greek* Copies of his Goſpel; ſo *that* or the *like* Doxology was an unuſual *epiphonema* or cloſe of the Ancient *Jewiſh* ones, which will be a farther confirmation of its being to be accounted ſuch. For if it was not uſual with the Author of this Prayer to borrow from the Jews, and tranſcribe their both Precepts and Inſtitutions into his own; if he be found ſo to have done, as to the ſeveral Petitions of the preſent Prayer, as *Druſius* and our *Gregory* [a] ſhew; then may we look upon this *Doxology* as not improbably his, if that, or the like *Doxology* appear to have been in uſe among them. Which that it was, we have not only the Authority of the forementioned *Gregory* (and who moreover repreſents ſuch a *Dox-*

[a] See the Explic. of the foregoing Petition.

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ology as the close of the Prayer of *Noah*, and of the generality of the *Eastern* people's) but also of *another* [b] no less versed in those matters; and who tells us that this Doxology, *blessed be the name of the glory of his Kingdom for ever*, was an usual, and ancient close of the publick Prayers of the Temple, and returned by the people instead of an *Amen* to them. To all which, if we add, what is yet more notorious, that there is not in the present Prayer any express *form* of *praise* or *thanksgiving* beside it, so we shall be yet more confirm'd in our belief of this *Doxologie's* being a part of it, and not (as some have vainly deem'd) afterwards added to it. For *praise* and *thanksgiving* being a no less necessary part of our addresses, than *Prayer* properly so call'd can be suppos'd to be; being moreover no where provided for in the Prayer that is now before us, unless it be in that *Doxology* whereof we speak; either that *Doxology* must be look'd upon as a part of it, and as of our Saviours own addition, or it must so far forth be look'd upon as an imperfect form, and pattern, which the reverence we bear to the Author of it, as well as what I have before [c] said concerning it, will not suffer us either to affirm or suppose.

[b] *Lightfoot Hora Hebraic. in Evang. Mat. c. 6. v. 13.*

[c] Introduct. Discourse concerning the Lords Prayer.

I deny not indeed that there have been those, who were otherwise perswaded, yea that our own *Church* may seem to have been of their opinion, because, in the place I am now upon, neither repeating, nor explaining it. I deny not farther, that they have had very plausible reasons for their opinion, and which may perhaps be allow'd to be so far forth of force with us, as to hinder us from condemning those who have not the same reverend opinion of it. But as there is equal reason to believe, that our Church is not positive, either in admitting, or excluding it, yea that it rather inclines to the admission, than the exclusion of it; so whosoever shall consider the reasons of those who oppose this *Doxology*, will find they are no way answerable to the Arguments for it. For will they say (as some have done) that there is not that Authority for it from S[t] *Matthew*, which we pretend to advance, because some *Greek* Copies want it, and the generality of the *Latine* ones? That indeed may pass for an objection, which will require an answer from us, but which is (as I conceive) not incapable of a satisfactory one. For amidst the many Copies of the *Greek* of S[t] *Matthew*'s Gospel, the various readings whereof are exhibited in the *sixth Volume* of the *Biblia Polyglotta*, there are but two, where this *Doxology* is pretended to be wanting, and one of them, even that of *Beza*, so stigmatiz'd by himself [d], that no man of sense will lay any stress upon it, where it shall be found to differ from almost all the rest. And for the *Latine* Copies wanting it, which is the only thing farther alledged, it ought still to be look'd upon as of far less force, because as they are not of equal Authority with the *Greek*, so we have to oppose against them the Authority of the *Syriack*, and which, as it is in it self of great Antiquity, and credit, so may be thought in Company of the *Greek* (from which no doubt all the rest were borrowed) to outweigh all the *Latin* ones. Will they then object (as they very well may) the Authority of S[t] *Luke*, and whom we our selves cannot deny to have omitted this *Doxology*, as well as the *Latin* Versions of S[t] *Matthew*'s Gospel? But neither will this, how momentous soever, be found to be unanswerable, and much less of equal force with the Authority of S[t] *Matthew*; Because, whereas S[t] *Matthew* is *positive* for its being a part of the Lords Prayer, and

[d] *In Epist. ad Acad. Cantabr. Præmissâ Lect. Variant. Græc. Novi Testam. Vol. 6. Bibl. Polyglot.*

thereby leaves no place for the evading of his Authority, St *Luke* offers nothing but his own *ſilence* for the rejection of it, and of which if a good account may be given, even that little force, which it ſeems to have, will be eaſily extorted from it. Now there are two reaſons which may be given of that *ſilence* of St *Luke*, without ſo much as granting that our Saviour, in that his ſecond repetition of this Prayer, omitted this *Doxology* thereof. Firſt, that the Prayer had been before ſet down by St *Matthew* at full length, and did not therefore need any accurate repetition of it. And ſecondly, that that Prayer was now ſo well known by the common uſage of it, that that account which he gave of it, if not a far leſs, might ſuffice for the deciphring of it. For if St *Matthew* had before this time given an account of the Lords Prayer, and thereby made it the leſs neceſſary for St *Luke* to make a ſtrict rehearſal of it; if the Prayer it ſelf by conſtant uſage, as well as by the Doctrine of St *Matthew*, was now known to the generality of the faithful, then might there be reaſon enough for his omiſſion of the *Doxology*, as which might otherways be ſufficiently known. Sure I am, whoſoever ſhall compare St *Luke*'s account of our Saviour's *Sermon upon the Mount* with that of St *Matthew*, and particularly the ſhort account he gives of the *Beatitudes* that begin it, with that which was before given by St *Matthew*, will find reaſon enough to believe that it was no unuſual thing with him, to be brief in thoſe things, which had been before ſufficiently accounted for by the other. But let us ſuppoſe (what I am apt enough to believe to have been the truth) that St *Luke* in this account followed exactly the diſcourſe of his Maſter, and omitted the preſent *Doxology* upon no other reaſon, than becauſe our Saviour himſelf did not now mention it; Yet will it not even thence follow, that it ought to be look'd upon as no part of it; eſpecially after St. *Matthew* hath expreſly annexed it to it. For as our Saviour himſelf might then omit it, becauſe he had before given a ſufficient account of it, and thereby ſuperſeded an exact rehearſal of it, ſo he might omit it too upon the account of its being uſual with the Jews, according as was before obſerv'd, to cloſe their ſeveral Prayers with that, or the like *Doxology*. For that made it ſo much the leſs needful for him to commend it anew to their practice, as which the cuſtom of their Nation did ſufficiently prompt them to. However our Saviours omiſſion of it then, cannot make it ceaſe to have been delivered by him before, and therefore neither to be look'd upon as having a relation to the preſent Prayer, and, if not a neceſſary part thereof, yet tending to the completion of it. Will the oppoſers of this *Doxology* object laſtly, as indeed that is the only thing farther conſiderable, that *Tertullian* and St. *Cyprian* take no notice of it, in their Comments upon this Prayer, nor, as it ſhould ſeem by the *Latin* Verſions of St. *Matthew*, the generality of the *Latin* Church; That there is no mention of it in St. *Cyrils* ſhort Comment [e] on it, nor it may be in ſome others of the Greek Fathers? Yet as the *Generality* of the *Greeks* acknowledged the *Doxology*, as appears from the *Conſtitutions of the Apoſtles* [f], the *Liturgies* [g] of their Church, and St. *Chryſoſtome* [h]; So ſuch of the one and the other, as did omit the mention of it, might do it upon the account of St. *Luke*'s ſilence concerning it, and whom they choſe to follow rather than St. *Matthew*, becauſe he ſeems to be more clear for the enjoining this Prayer as a Form (in which notion they eſpecially conſidered it) and becauſe

[e] *Myſtagog. Catech.* 5.

[f] *Lib.* 3. *c.* 18. *& lib.* 7. *c.* 24.

[g] *Vid. Greg. Not. & Obſerv. ad loca aliq. S. Script. c.* 38.

[h] *In Mat.* 6. *Hom.* 20.

becauſe ſo far forth, and no farther, both the one and the other agreed in their accounts of it. Sure I am, there is little reaſon to believe, that that *Doxology*, whereof we ſpeak, was by the favourers thereof foiſted into St. *Matthew* from the *Apoſtolical Conſtitutions*, and the *Liturgies*, which is the only account beſides that can be given of that variety, which is obſerv'd among the Ancients in this particular. For as we are not lightly to believe, that the Church would ever have allow'd ſuch an inſertion into the Goſpel of St. *Matthew*, conſidering the reverend opinion ſhe had of the ſacredneſs thereof; ſo I ſee not, why, if it crept into St. *Matthew* out of the former Books, it ſhould not in like manner have been foiſted thence into the Goſpel of St. *Luke*, which yet doth not appear to have been done. All things therefore conſidered, it muſt be ſaid, that it was by means of St. *Lukes* ſilence concerning it, that the *Doxology* came to be omitted, and not upon any belief they had that it was, at the beſt, a *ſpurious* thing, and inſerted, even where it is, without a competent Authority. And this I ſuppoſe too to have been the ground of that omiſſion of it, which heretofore was, and ſtill in ſome meaſure continues in the *publick Monuments* of the *Church of England*. For though, till of late, there was no mention of it in the *Liturgy* of the Church, though it continues as yet excluded from *ſome parts thereof*, and hath not the leaſt mention in that *Catechiſm* I am now upon; Yet as it hath been of late inſerted in ſome places of the *Liturgy*, yea mentioned in the ſame breath and tenour with the other parts of this moſt excellent Prayer; ſo it had always a place in the *Engliſh Goſpels* of St *Matthew*, which is a ſufficient proof of her reverend opinion of it.

The *Doxology*, that is now before us, being thus eſtabliſhed, and, if, I miſtake not, ſufficiently vindicated from the exceptions of the Adverſaries thereof, we may the more chearfully go on to the explication of it; In order whereunto, I will firſt conſider it in its more ſimple and abſolute intendment, and then with relation to thoſe Petitions to which it is ſubjoin'd, and of which it is here alledged as a reaſon.

I. It is eaſy to obſerve, and therefore ſufficient to mention it, that every Prayer is made up of two parts, *Petition* and *Praiſe*. The former of theſe is the buſineſs of all that goes before, and where we are taught to ask of him, to whom this Prayer is directed, whatſoever may conduce to Gods Glory, or our own welfare: It remains that as we pray to God, ſo we alſo give glory to him, which it is the deſign of this laſt clauſe to teach us. For though each of the foregoing Petitions is a tacit acknowledgment of Gods power and greatneſs, yet it is but a tacit one; and reaſon would that as we are explicit and clear in asking what we want, ſo we ſhould be alſo in giving glory or praiſe unto him. Now that this is really the deſign of the words that are now before us in their more *ſimple* and *abſolute* intendment, will need no other proof than their teaching us to aſcribe to God thoſe excellencies which are remembred by them. For if praiſe be nothing elſe than an acknowledgment of thoſe excellencies which we chooſe to make the ſubject of it, if thoſe words muſt conſequently be look'd upon as a form of praiſe, which contain ſuch an acknowledgment in them; then muſt theſe alſo be look'd upon as ſuch, becauſe containing ſuch an acknowledgment of the excellencies of him to whom we pray, yea directing that acknowledgment to himſelf. Agreeable hereto is a paſſage

of the Prophet *David*, and which I do the more willingly produce, becauſe it ſeems to me to have been the fountain of this particular *Doxology*, and will confer not a little toward the explication of it. For after this manner we are told [i] that that holy man *bleſſed* or *praiſed* the Lord, upon occaſion of thoſe offerings which he and his people had made, for the Temple that was then providing for. *Bleſſed be thou Lord God of Iſrael, our Father for ever and ever. Thine O Lord is the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all that is in the heaven, and in the earth is thine, thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength to all.* Where we have not only the *bleſſing* or *praiſing* of God delivered under the ſame form, with that which is made uſe of here, but compoſed too of the mention of thoſe particular excellencies, which the *Doxology*, that is now before us, teacheth us to aſcribe to him. Thus therefore may thoſe words of our Saviour be paraphraſed in the general, and thus may every man conceive himſelf obliged to intend, when he ſaith, *for thine is the Kingdom*, &c. We have, O our Heavenly Father, beg'd ſuch bleſſings of thee, as we ſtand in need of, or as may make for the advancement of thy name, and Kingdom, and Will. But we do not, O Lord, neither is it fit we ſhould, come unto thee only to beg, yea though they were ſuch things as make only for thine own glory. It is equally our deſire, what is but juſt for Creatures to do to their Creator, to acknowledge and depredicate thy excellencies, and particularly thy Kingdom, and Power, and Glory; Which though but an inconſiderable tribute, yet is a tribute which we owe thee, and indeed the only one we are in a capacity to pay. As for the more particular explication of this *Doxology*, it will depend upon the due underſtanding of thoſe excellencies which it commemorates, and which therefore I will now ſet my ſelf to give you.

[i] 1 Chro. 29. 10, &c.

To begin with that, which is the firſt in order, even the *Kingdom* of him, whom we are here taught to praiſe, and by which we are undoubtedly to underſtand his *Soveraignty* and *Dominion*; That, as it is the moſt natural ſenſe of the word *Kingdom*, ſo being the ſenſe wherein it is us'd in that *Doxology* of *David*, from which I before ſaid this of our Saviour to have been borrowed. For *thou art exalted as head above all*, ſaid the forementioned *David* immediately after he had made mention of Gods *Kingdom*, as in the next verſe again *thou reigneſt over all:* Words which ſufficiently declare God's Sovereignty to be intended by it, yea that Sovereignty in particular which belongs to him as the Creator of the World, and muſt therefore be thought to be of as great extent, as that World, or the Creation is. And it is the rather to be noted here, becauſe the *Kingdom* of God is before taken in a more reſtrained ſenſe, but which will not be found to come up to the largeneſs of that Dominion, which the words I am now upon prompt us to aſcribe to him. For beſide that that *Doxology*, from whence this appears to have been borrowed, impoſeth a more comprehenſive one upon it; begging of God, as we do, ſome bleſſings and benefits, which pertain rather to the adminiſtration of his more general Kingdom, than that which he manageth by the hands of the *Meſſiah* as ſuch, we muſt conſequently be thought to be oblig'd to make that the ſubject of our acknowledgments,

knowledgments, as well as the Kingdom of the Meſſiah. And we ſhall not therefore conceive amiſs of this *firſt branch* of the preſent *Doxology*, if we draw both the one and the other Kingdom within the compaſs of it, and extend our thoughts and acknowledgments to them in this, or the like form. Thine, O God, is that Kingdom, by which the World, and the affairs thereof are managed, and thine too is that Kingdom, by which the Church, and the concerns thereof are governed. To thee therefore it appertains to diſpoſe of all the events of the former, to conduct it by thy providence, and govern it by thy Laws. If other beings have a ſhare of that Dominion, yet it is from thee that they receive it, and manage it by thy direction and appointment. To thee alſo it is, that the adminiſtration of that other Kingdom doth appertain, the Government of the Church, and of all that belongeth to it. To thee therefore it equally belongs to give Laws to the ſeveral ſubjects of it, to diſpoſe of all its rewards and puniſhments, and of all thoſe other things which tend to the accompliſhment thereof. Which we do the more willingly acknowledge, that we may, together with it, make ſo much the more clear an acknowledgment of our ſubjection to thee, and dependance on thee, for the ſake whereof it is that we thus become ſuppliants to thee.

To the mention of God's *Kingdom* ſubjoin we that of his *Power*, as without which a *Kingdom* is but of little conſideration, and leſs repute. And ſurely ſo we ſhall have reaſon to do, if we follow the preſcript of our Saviour here, or conſider the immenſeneſs of the power of God. For *in thine hand* (as the Prophet *David* ſpeaks, and whoſe words will ſtill ſerve us as an apt Comment on this part of Chriſt's) *in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength to all.* The Sea bears witneſs to this thy power, for it is thou that ſaiſt unto it, *Hitherto ſhalt thou go, and no farther*[k], *and here ſhall thy proud waves be ſtayed*, which otherwiſe (as they ſometime did, when thou brakeſt up the great deep) would *turn*[l] *again to cover the earth.* The madneſs of the people bears equal witneſs to this thy power, for *thou ſtilleſt the raging of thoſe*[m], as well as *the noiſe* of the other, which otherwiſe would make as great a confuſion in the policy, and order of the World, as the other would in its piles and buildings. The unruly wills and affections of men bear witneſs to the ſame power, becauſe changed by the vertue of it, into calm and gentle ones; and ſo alſo doth the weakneſs of much better diſpoſed Souls, becauſe by the ſame power made ſtrong, and enabled to withſtand the moſt violent temptations that can come againſt them. Which we do in like manner acknowledge to thee, as for other not contemptible reaſons, ſo to give thee thereby a farther mark of our eſteem.

[k] Job 38. 11.

[l] Pſa. 104. 9.

[m] —— 65. 7.

It remains only that we add thereto, for thine is the *glory*, and which we ſhall find our ſelves to be under an equal obligation of acknowledging, whether we underſtand thereby whatſoever elſe *deſerves glory and praiſe* (as how many other things are there in God, which are equally worthy of it, and which as ſuch require of us the ſame honourable acknowledgments?) or whether we underſtand thereby (which is the moſt literal ſignification of it) *glory and praiſe it ſelf.* For thine alſo is the *glory* in that more uſual ſenſe of it, it is but due to thee, and may be exacted by thee; I ſay not only for thoſe works which thine own right hand effecteth, but for thoſe either good, or powerful ones, which

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are immediately wrought by the hands of men. If we obtain a Victory over our temporal Enemies, thine, O Lord, is the glory, for it is thou that *teacheſt our hands to war* [n], *and our fingers to fight*; If we obtain a Victory over our luſts (thoſe much more dreadful Enemies, becauſe ſtriking alſo at our better part) the glory of this alſo muſt be acknowledged to be thine, becauſe effected by the power of thy grace and ſpirit. Whatſoever it is, or ſhall be, that merits glory, both that and the glory of it we acknowledge it to be thine, and that it ſhall *continue* to be ſuch, as thy *Kingdom* and *power* in like manner ſhall; For thou art the ſame, neither ſhall any of thy excellencies fail; what thou art, and haſt, thou ſhalt ever be, and enjoy. Which is the rather to be believ'd, becauſe *he* hath taught us to ſay, that they ſhould be his to *ages* or *for ever*, who was himſelf upon the *laſt age* of the preſent World, and who therefore, by affirming that they ſhould abide *to ages* or *for ever*, intimated that they ſhould enter into the other World, and where time and days ſhall be no more. The reſult of the premiſes is this, and thus may every man conceive himſelf obliged to intend, when he ſaith *thine is the Kingdom*, &c. Thou art a King, and ſhalt ever continue to be one; Thou art powerful, yea power it ſelf, and ſhalt never ceaſe to be ſo; Thou art all that is truly great and glorious, and ſhalt be ſo for ever, and ſhalt be acknowledged as ſuch to eternal Ages.

[n] Pſal. 144. 1.

[o] Εἰς τὸς αἰῶνας.

II. I have conſidered the preſent *Doxology* hitherto in its more *ſimple and abſolute intendment*, and as it approves it ſelf to be what the uſual title thereof beſpeaks it; I come now to conſider it again in the *relation* wherein it here ſtands, and as a *reaſon* of all thoſe Petitions, to which it is ſubjoin'd. For though the general deſign thereof be to give glory to God, and particularly as to thoſe excellencies which are there commemorated; Yet as it appears by the Particle ὅτι (or *for*) wherewith it is introduc'd, that it was intended alſo as a reaſon of what it is ſubjoined to, ſo to attain a full underſtanding of it, we muſt conſider it in that relation, and as a reaſon of thoſe Petitions we are before taught to ask.

Now as he, who alledgeth any thing, as a reaſon of what he asks, muſt be ſuppoſed to do it firſt and chiefly, to induce him, of whom he asks it, to grant him the Petition he deſires; ſo we ſhall find enough in this *Doxology* to induce him, to whom we pray, to accord us thoſe Petitions which we ask. For it hath this in it, as a *Doxology*, that it is, as ſuch, an acknowledgment of the divine excellencies, and which, as it is in it ſelf an act well pleaſing unto God, ſo will therefore be apt enough to diſpoſe him to a favourable regard, and as favourable a conſideration of our Petitions. This, I ſay, it hath in it, conſidered barely as a *Doxology*, and preſcinding from thoſe particular excellencies, which it prompts us to acknowledge, and repreſent; How much more then, if there be alſo a particular perſwaſiveneſs in thoſe excellencies, which a very ſuperficial conſideration of them will enable us to diſcover? For if that *Kingdom*, which we attribute to God, be really his, and conſequently the diſpoſal of all the bleſſings and benefits thereof; If he hath as much of *power* as he hath of Dominion, and ſo an ability to enſtate us in thoſe bleſſings and benefits, as well as ſufficient Authority to confer them; Then muſt he alſo be in a capacity to anſwer our requeſts, and grant us thoſe bleſſings which we ask. Which though in it ſelf not ſufficient to perſwade the beſtowing of them, becauſe neither God nor

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any other being acts to the extremity of its Authority and power, if they have not ſomething beſide that Authority and power to diſpoſe them to the exerting of it, yet will it be found to be of no ſmall force with ſuch a Being as is alſo *benign*, yea hath in it, as God is here affirmed to have, the benignity of a *Father*: Thoſe beings, which are alſo benign, being likely enough to pleaſure others, where they are in a capacity for it. Only as even a being, ſo qualified and diſpos'd, may yet withhold its liberality where the things, that are asked of it, do not equally tend to its own *honour* and *glory*; So our Saviour hath therefore taught us to preſs God farther with the tendency of theſe requeſts to *his*, and that we our ſelves do, and ever ſhall aſcribe the granting thereof unto it. Which is certainly an inducement of all others the moſt powerful, eſpecially with him, whoſe own honour and glory is, and always will be, the chief end of all his actions. For how ſhould God deny a Petition, which tends to the promoting of that, which of all other things he moſt earneſtly deſires himſelf?

Of ſuch force is the reaſon here alledg'd to induce him, to whom it is repreſented, to grant thoſe Petitions which are ask'd upon it; And I no way doubt, becauſe it is here made a part of our addreſs to God, that it was our Saviours principal intention that we ſhould look upon it as ſuch, and accordingly repreſent it to him, as an inducement to the granting of them. But becauſe he who was ſo kind as not only to teach us how to pray, but how to enforce our Prayers, may be preſum'd to have been as willing to furniſh us with Arguments to encourage our own hopes of the obtaining of them; And becauſe we ſhall have yet more reaſon to believe ſo, yea to believe that to have been alſo his intention, if what he propoſeth as a reaſon, to induce God to grant our Petitions, will be equally a reaſon to us, to hope and expect the obtaining of them; Becauſe, laſtly, we are taught by him, who hath thus taught us to enforce our requeſts on God, to pray alſo with an aſſured expectation in our ſelves of obtaining thoſe our requeſts of him; Therefore I think it not amiſs, for the farther clearing of the *Doxology* now before us, to enquire as well, whether it be not a reaſon unto us to encourage our Faith, and hope, as to the obtaining of all thoſe requeſts, to which it is ſubjoin'd. Which that it is, will ſoon appear, if we apply the particulars thereof to that Faith which we ſuppoſe it to eſtabliſh. For there being but two things which are neceſſary to eſtabliſh it, even the ability, and willingneſs of him, in whom we place it, to grant us thoſe Petitions which we ask; If the particulars here mention'd aſſure us of each of theſe, they muſt conſequently be thought to be an equal aſſurance of our Faith, and as ſuch not unfitly repreſented to it. Now that ſo they do will need no other proof, than a conſideration of the due importance of that *Kingdom*, and *power*, and *glory*, which this *Doxology* prompts us to reflect upon. For if God hath the full diſpoſal of all bleſſings and benefits, as his being *King* and Lord of all things doth ſufficiently declare; if he hath a *power* no way inferiour to his Dominion and Authority, as this *Doxologies* ſo *unlimitedly* attributing *power* unto him doth equally perſwade; Then muſt he be ſuppos'd to be in a capacity to pleaſure us in all things, and his Kingdom and power ſo far forth a due eſtabliſhment of our faith and hope. If again the *glory* of thoſe bleſſings we ask will undoubtedly reflect upon him, becauſe proceeding from his alone bounty, and procured by his power; If we

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our ſelves do as ſincerely intend to aſcribe the whole glory thereof to him, as the right he hath to it, and the purport of the preſent *Doxology* obligeth us to do; Then will there be as little doubt of God's granting us what we ask upon it, or of our not falling ſhort of it: Becauſe though he might deny *us*, yet he cannot deny *himſelf*, as he muſt be thought to do, if he neglect his own glory. With theſe particulars therefore, there is no doubt, we may encourage our own Faith and hope, as well as endeavour to awaken the benignity of the Almighty; With theſe particulars, for the reaſons before mentioned, we may ſuppoſe it to have been the intention of our Saviour here, that we ſhould actually encourage it, as well as attend to the ſtirring up of the other; And I am yet more confirmed in it, by this *Doxologies* being immediately ſubjoin'd to that Petition which prompts us to pray againſt the aſſaults of the Devil, and to which that *Doxology* hath been thought more eſpecially to refer; The great power of that our adverſary ſeeming to require ſome ſpecial encouragement to enable us to pray, with Faith, againſt him, as well as to withſtand his aſſaults. Excellent to this purpoſe is that of St. *Chryſoſtome*, and which I do the rather alledge, to ſhew the belief of the *Greek* Church, that this *Doxology* was a part of our Saviours Prayer. Our Saviour, ſaith he [P], *having made us ſollicitous by the mention of the Enemy, and thereby cut off all ſlothfulneſs, he doth again embolden our minds by the mention of that* King *under whom we are plac'd, and that paramount* power, *which is inveſted in him.* For thine, *ſaith he*, is the Kingdom, and the power, and the glory. *If therefore the Kingdom be his, we ſhall not need to fear any, there being none, who is able to oppoſe him, or to aſpire to the ſame Empire. For when he ſaith*, for thine is the Kingdom, *he thereby ſheweth, that that great adverſary of ours is ſubject to him, though ſometime, by the permiſſion of God, he ſets himſelf againſt him. For even he alſo is in the number of God's ſervants, though of ſuch as are under diſgrace and offenders, neither dares he ſet upon any of his fellow ſervants, till he hath firſt obtain'd power from above. Fellow ſervants* did I ſay? *Nay neither durſt he enterprize any thing againſt the Swine, until God and Chriſt gave leave, neither upon* Jobs *Flocks and Herds, till he had receiv'd power from above. Though therefore you were never ſo infirm in your ſelf, yet you have reaſon to be confident, as having ſuch a King over you, who can with eaſe effect all things by you.* After ſo admirable a manner hath our *Saviour* taught us to *praiſe* God, as well as *pray* unto him, to *enforce* thoſe Prayers of ours, and to *encourage our own hopes* of the obtaining of them; And having ſo done, he hath left us no pretence for withholding our *Amen* from it, which is the laſt word of this moſt excellent Prayer, and the only thing therefore farther conſiderable in it.

[P] *Chryſoſtom. in Mat. 6. Hom. 20.*

AMEN.

AMEN.

The CONTENTS.

The word Amen *ſhewn to be of our Saviours own addition, and enquiry thereupon made into the due importance of it: Which, agreeably to the ſeveral ſenſes of it in other places, is ſhewn to be, the* declaration of our aſſent *to ſuch ſimple truths, as are either expreſſed, or implied in the preſent Prayer,* of our grateful ſenſe *of thoſe bleſſings, which it prompts us to praiſe God for; But eſpecially* of our deſiring *thoſe, which are the ſubject matter of its Petitions, as that too, with a more than ordinary fervour, and an equal aſſurance of* our obtaining of them.

NOW there are two things again to be enquir'd into, as touching that *Amen*, which is the cloſe of the preſent Prayer, *firſt*, whether it were of our Saviours addition to it, and ſo a part of it, and *ſecondly*, what is the due ſignification, and importance of it.

I. There are who have thought, and I find no leſs a man than *Grotius* [a] in the number, that this *word*, as well as the foregoing *Doxology* was added by the tranſcribers to the preſent Prayer from the received practice of the Church. I muſt needs declare my ſelf not to be of their opinion, and ſo much the rather becauſe our *Church* hath added it here [b], and not only added it to the preſent Prayer, but explain'd [c] it. And ſurely not without reaſon if we conſider the Authority we have for it, yea the far greater Authority we have for it, than we have for the foregoing words. For firſt the *Greek* Copies of St. *Matthew's* Goſpel generally have it, yea one of thoſe two, which I before noted to want the *Doxology*, yet hath the word *Amen* ſubjoined to it. Many of the *Latin* Copies of that Goſpel have it in like manner [e], and the *Syriack* Manuſcript as well as either. S[t] *Jerome* beſtows an explication on it, and not only ſo [f], but calls it the *Seal of the Lord's Prayer.* Authorities, which if duly conſidered, will be found to add great weight to it, and much more to prevail above any thing that can be ſaid againſt it. For it ſeems to me to be enough that the *Greek* Copies of S[t] *Matthew's* Goſpel agree in the owning of it, yea ſo univerſally, that there is but one, that I can find, wherein it is pretended to be wanting. For if this were any other, than an addition of S[t] *Matthew*, by the preſcript of him whoſe Prayer he there recites, how comes it to paſs, that the *Greek* Copies ſhould ſo agree in it? How comes it to paſs that, amidſt the great variety of them, not one, which is of any conſiderable fidelity, ſhould be found to be without it? Eſpecially when the *Greek* of S[t] *Luke* doth as generally wantthis *Amen*, as it doth the *Doxology* that precedes it. For if it were added by the tranſcribers to the Prayer in St. *Matthew*, why ſhould it not have been added by the ſame perſons to that in St. *Luke*, to which it is equally proper? And indeed, if we love truth and fidelity (as the ſignification of the *word* I am now upon will oblige us to eſpouſe it) what is there that ſhould take us off

[a] *Annot. ad Mat. 6.*

[b] *Catechiſme* of the Church.

[c] *Ibid.* And this I truſt he will do of his mercy and goodneſs through our Lord Jeſus Chriſt. And therefore I ſay *Amen*, ſo be it.

[d] *Vid. Bibl. Polyglott. Vol. 6.*

[e] *Ibid. In Notis Luc. Brugenſ. ad Var. Lect. Lat.* &c.

[f] *Ibid.*

from acknowledging, that, as the word *Amen* is a *ſeal* of the Lords Prayer, ſo it is a ſeal of our Lords own adding to it? Is it, that it is wanting in St. *Luke*, in ſome of the *Latin* Copies of St. *Matthew*, and in fine alſo not taken notice of in the *Comments* of ſeveral of the *Latin Fathers*? But what was ſaid before in anſwer to this Objection, as to the foregoing *Doxology*, will be found to be alike appliable here. Is it then that the word *Amen* ſeems more proper for thoſe who aſſiſt at the reciting of this Prayer, than for him who recites it himſelf? But we ſhall find by the *Pſalmiſt* that he himſelf thought otherwiſe of it, and that accordingly he made uſe of it. For as we find him, in one place [g], calling upon others to ſay *Amen* unto his Prayers, ſo we find him in other places [h] adding an *Amen* of his own to them, or rather a double one. There is not therefore, for ought that I can ſee, any juſt reaſon for the excluding of it, and we therefore to conſider it as an addition of our Saviours, and accordingly to attend to the *Explication* of it.

[g] Pſa. 106. 48.

[h] —— 41. 13. —— 72. 19. —— 89. 52.

II. In order whereunto we are to know, that as the word *Amen* in its *primary* ſignification, is as much as *truth* or *fidelity* [i], and muſt therefore be thought to give the like ſenſe to it in this *ſecondary* one; ſo we find it accordingly, in this latter one, rendred by *Aquila*, *Symmachus*, and *Theodotion* [k], ἀληθῶς or πεπιςωμένως, yea ſo rendred even by the Writers of the New Teſtament: What is in the *Greek* of St. *Matthew* [l], and St. *Mark*, Ἀμὴν λέγω ὑμῖν, being by St. *Luke* [m], where he records the ſame aſſertions, tranſlated ἀληθῶς λέγω ὑμῖν; conformably, as our *Fuller* [n] hath obſerv'd, to the receiv'd interpretation of it, and particularly to one we meet with in the *Septuagint* Verſion of the Prophet *Jeremy* [o], where it is in like manner ſo tranſlated. This therefore being the genuine ſignification of the word, and appearing ſo to be by allowed interpretations of it, we ſhall not be long to ſeek, what ſenſe to impoſe upon it, where it is appli'd, as it is here, to a diſcourſe. For thus much may be eaſily inferred from it, that it ought to be look'd upon *firſt* of all as a Declaration of our aſſent to, and allowance of that diſcourſe; to which it ſhall be found to be appli'd: He who gives his *Amen* to it, becauſe that is no other than *truth*, declaring thereby that he allows of it as ſuch, and as it were ſets his ſeal to it. But becauſe the truths to be aſſented to may be of different ſorts, and accordingly require of us different ſorts of aſſent, and different Declarations of it; therefore, for the fuller underſtanding of that *Amen* which is to expreſs them, we muſt conſider it in the ſecond place with relation to thoſe truths, and accordingly adapt the ſignification thereof unto them. Now the truths whereof we ſpeak, and by which therefore the ſignification of this *Amen* of ours is to be regulated, may be reduc'd to two heads, to wit, ſuch as are pure and ſimple ones, or ſuch as are alſo accompanied with goodneſs, and may therefore be the object of our affections, as well as of our aſſent. If queſtion be made concerning pure and ſimple truths, ſuch as are all thoſe which are delivered by way of affirmation, or negation, ſo the *Amen* which is to be applied to them will betoken only our receiving them into our belief, becauſe that is the only aſſent which they do require. And in this ſenſe as the word *Amen* was taken by our *Saviour* in the places before remembred [p], and muſt in like manner be taken when it is ſubjoined to the *Creed*, becauſe that is the only aſſent which is proper to it; So it may not unfitly be rendred *ſo it is*, *hath been*, or *ſhall be* where the propoſition is affirmative,

[i] Iſa. 65. 16. *ubi quod eſt in Heb.* בֵּאלֹהֵי אֱמֶן *Sept. reddunt* τὸν θεὸν τὸν ἀληθινόν.

[k] *Druſ. Annot. in Mat.* 6. 13.

[l] Mat. 16. 28. Mark 12. 43.

[m] Luke 9. 27. —— 21. 3.

[n] *Miſcellan. Sacr. li.* 1. *c.* 2.

[o] Jer 28. 6.

[p] Mat. 16. 28. Mark 12. 43.

tive, or *ſo it is not*, *hath not been*, or *ſhall not*, where it is a negative one: On the other ſide, if queſtion be made concerning ſuch truths as are alſo attended with goodneſs, of which nature are all thoſe which are delivered under the notion of *prayers* or *thanksgivings*; ſo beſide our aſſent to them, as *true* and *legitimate* ones, and ſuch as agree with thoſe rules by which they ought to be fram'd, they will alſo require ſuch affections of us as are ſutable to that goodneſs, and a correſpondent Declaration of them. By which means, if the truth whereof we ſpeak be delivered under the notion of a *Prayer*, and which, as ſuch, hath reſpect to ſome future good; ſo our *Amen* will betoken our making it the object of our deſires, becauſe that is the proper affection which a future good requires. Whence it is, that as the *Septuagint* [q] do frequently tranſlate it by γένοιτο, and our *Catechiſm* here by *ſo be it*, both which are manifeſt Declarations of our deſires; ſo the Prophet *Jeremy* explains that *Amen*, which he ſometime gave to a deſirable Prophecy, by [r] *The Lord do ſo, and the Lord perform thoſe words, which thou haſt propheſied.* Again, if the truth whereof we ſpeak be delivered under the notion of a *Thanksgiving*, and which, as ſuch, hath reſpect to ſome paſt good, and which we have been poſſeſſed of; ſo our *Amen* to it will betoken our grateful ſenſe of that goodneſs, becauſe that is the proper affection which ſuch a goodneſs doth require. And in this ſenſe as the word *Amen* is ſignally taken, where St. *Paul* demands, how if a man *give thanks in an unknown tongue* [t], *he that occupieth the room of the unlearned can ſay* Amen *at it*: So it may not unfitly be rendred, *So it hath been with us*, or *ſo we have been obliged by thee.* The reſult of the premiſes is this; As that *Amen*, whereof we ſpeak, is a Declaration of our *aſſent* to that whereunto it is appli'd, ſo it is the Declaration of *ſuch an aſſent* as is ſutable to the nature of it, and ought accordingly to be interpreted by us. And it will be found to have place thirdly, either where there hath not preceded any Declaration of our own, as in thoſe Prayers which are uttered only by another, or where there hath, as in thoſe which are repeated after him by our ſelves, or uttered only by our own ſelves, and in our own private retirements. If the former of theſe be the Caſe, ſo the ground of that our *Amen* will be the Declaration of our ſimple aſſent to that which is ſo ſaid by another, and that we approve of, and join with him in it. But if the latter, a Declaration alſo of our doing it with a more than ordinary earneſtneſs, and that what we ſo pray for, we do ſo with a peculiar fervour; There being no need of a ſimple Declaration of our aſſent, where that hath been before declar'd. And in this ſenſe as we are to underſtand thoſe double *Amens*, which we find the *Pſalmiſt* in the *places before-quoted* ſubjoining to his own Prayers, ſo we are to look upon that particular *Amen*, which is, by the Doctrine of St. *Matthew*, to be ſubjoined to the preſent Prayer: Becauſe incumbent upon him, who ſaith the Prayer, as well as upon him, who liſtens to it; yea incumbent upon him, who is to pray apart by himſelf, and ſo cannot have any other to go before him in the rehearſal of it. Fourthly, as our *Amen*, eſpecially when affixed to a Prayer, may, together with the Declaration of our aſſent, betoken the doing of it with a more than ordinary fervour, ſo a belief alſo of our obtaining what we are ſo earneſt in ſaying *Amen* to. Not that I think it receives any ſuch force from the bare ſignification of the word; but from that intenſe deſire which it implies, and the Fatherly tenderneſs of him to

[q] Pſa. 41. 13. — 72. 19. — 89. 52.

[r] Jer. 28. 6.

[t] 1 Cor. 14. 16.

whom it is directed. For there being no deſire at all of that which is not poſſible to be obtain'd, nor any intenſe deſire of that which is not alſo probable; If our *Amen* imply ſuch an intenſe deſire (as our very ſubjoining it after the diſtinct rehearſal of the foregoing Petitions ſhews) it muſt conſequently betoken a belief of our obtaining thoſe bleſſings, the asking of which we do ſo ſay *Amen* to. Again, if that *Amen* of ours be founded in the paternity of him to whom it is directed (as, if it be a part of the preſent Prayer, it muſt neceſſarily be, becauſe that paternity is plac'd in the Front of it, to encourage the following Petitions of it) If that paternity be it, which puts us upon the ſubjoining of it, as well as upon thoſe Petitions, to which it is ſo; neither can we, becauſe the name of a *Father* is a name of the greateſt tenderneſs, ſay an *Amen* to him, without expecting *another* from him, and ſo an aſſurance to us of thoſe bleſſings we are taught to ſollicit by it. Laſtly, if our *Amen* (eſpecially as here conſidered) betoken alſo a belief of obtaining what we ſo ſay *Amen* to; if it betoken ſuch a belief, upon the account of the paternity of him to whom it is directed; it will not only (as our *Catechiſm* inſtructs us) betoken a belief of our obtaining it by his *mercy and goodneſs*, but of obtaining it too, if it be alſo a Chriſtian one, *through our Lord Jeſus Chriſt*; becauſe thoſe promiſes, upon which our belief is founded, are by the Doctrine of Chriſtianity to be performed by him, yea are *Yea* [t] and *Amen* in him.

[t] 2 Cor. 1. 20.

This therefore being the general nature of that *Amen* whereof we ſpeak, and particularly of a Chriſtian one, it will not be difficult for us to give an account of that *particular* one which is the *cloſe* of the preſent Prayer. For ſo far as the general nature of an *Amen* will be found to be appliable to it, ſo far no doubt we ought to look upon it as incumbent upon us to own, and apply it to all that, to which it is here ſubjoin'd. Now though it be not to be deni'd, becauſe it is here ſubjoined to a *Prayer*, that we are principally to conſider it in that notion, yet I cannot forbear to add, that we ought alſo to conſider it in the other notions of it, and, firſt of all, as it hath a regard to *ſimple truths*, ſuch as thoſe are, which are expreſſed by ſimple *affirmations*, or *negations*. For though there be little in the preſent Prayer, which is either *expreſly* affirmed, or deni'd, and therefore as little ſo far, to which ſuch an *Amen* can be appli'd; yet as there are many ſuch affirmations and negations *implied* in it, and ſuppoſed by it, and to which therefore an implicit *Amen* muſt be ſuppoſed to be due from us; ſo there are ſome things, which are yet more clearly affirm'd, and to which therefore we cannot deny, but an explicit *one* is alſo due. Of the latter of theſe is *his being in Heaven*, to whom we are taught to addreſs our ſelves, as in like manner that *his is the Kingdom, and power, and glory, yea ſhall be ſo for ever and ever*; Of the former, as many things almoſt, as there are *words*, or *Petitions*, and which therefore cannot but be thought to require a ſutable *Amen* to them. For who ſees not, that (though more covertly) yet it doth equally declare, that *he*, to whom we addreſs our ſelves, *is a Father* and *ours*, that *he hath a name, and Kingdom and will*, that that *name*, and *Kingdom*, and *will*, is *capable of being honoured by us*, but *yet, not without his direction and aſſiſtance?* Who ſees not, that it in like manner declares, that *we depend upon him for our daily bread*, yea *for the forgiveneſs of our treſpaſſes*, but that *we cannot expect the latter from him, without our own forgiving others?* In fine, who ſees not, that

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it equally declares, that *we cannot of our ſelves withſtand the aſſault of temptations*, that *it is in his power*, if he pleaſeth, *to lead us into them*, yea *ſuffer us to fall under them*, and that *he, and he alone can preſerve*, or *deliver us from them?* For as theſe, and other ſuch like Declarations are clearly enough *impli'd*, and therefore an implicit aſſent but due from us to the truth of them; ſo they are, in truth, the foundation of thoſe Petitions, which we are taught to make concerning them, and to which therefore if we aſſent not, we cannot, either with underſtanding, or ſincerity, offer up thoſe Petitions to the Almighty. The ſame is to be ſaid in ſome meaſure concerning that other *Amen*, which hath a thankſgiving for its object; becauſe that, though more covertly, hath a place in the preſent Prayer. For being taught by it to ſay, that that *Kingdom*, and *power*, and *glory*, which are mentioned in the cloſe of it, do *belong* to that *God*, of whom the former Petitions are ask'd; Being conſequently taught to acknowledge them, ſo far forth as they manifeſt themſelves, and therefore alſo, if they have done it by benign effects, by a grateful ſenſe of them, and Declaration of it; That *Amen*, which we are taught to add unto the whole, muſt be ſuppoſed to extend to thoſe, and denote as well the receit of former favours, and our own ſenſe of it, as our aſſenting to thoſe Propoſitions, which it either expreſſeth, or implies, or the renewing of our requeſts for future benefits. Only as theſe laſt are the principal buſineſs of the preſent Prayer, and that *Amen* therefore, which we ſubjoin to it, to be in an eſpecial manner applied to them; ſo if it be qualifi'd, as is before deſcrib'd, it will become as effectual as that of God, who no ſooner ſayes, *ſo be it* [u], but it *becomes* what he commands. For what doubt can there be of that, where it hath not only the Prayer of his own Son for its object; but is moreover attended with that *fervency*, which *availeth* [x] *much*, and that *Faith* which leaves nothing *unattainable* [y], either by it ſelf, or us?

[u] Gen. 1. 3, 9, &c.

[x] James 5. 16.

[y] Mat. 21. 22.

FINIS.

ERRATA.

In the Text.

PAge 2. *Line* 35. *after* mercy *adde* and which. *p.* 3. *l.* 7. *after* put *adde* it. *p.* 12. *l.* 31. *after* diſcourſed *adde* of. *p.* 19. *l.* 25. *for* if *read* of. *p.* 33. *l.* 33. *for* theſe *r.* thoſe. *p.* 52. *l.* 48. *r.* proviſion. *p.* 55. *l.* 24. *r.* allowed. *p.* 59. *l. penult. for* adoption *r.* creation. *p.* 61. *l.* 21. *r.* will. *ib. l.* 42. *r.* hardineſs. *p.* 79. *l.* 34. *for* conſideration *r.* conſecration. *p.* 89. *l. antepenult. r.* for a witneſs. *p.* 90. *l.* 49. *r.* give. *p.* 92. *l.* 3. *r.* Parables. *p.* 104. *l.* 35. *r.* exultation. *p.* 113. *l.* 7. *for* theſe *r.* thoſe. *p.* 115. *l.* 32. *for* The. *r.* For the. *p.* 119. *l.* 21. *dele* but. *p.* 129. *l.* 10. *for* it *r.* them. *p.* 131. *l.* 44. *for* are *r.* is. *p.* 138. *l.* 8. *for* temperance *r.* temper. *ib. l.* 14. *for* like *r.* alike. *p.* 142. *l.* 47. *for* eighth *r.* ſeventh. *p.* 155. *l.* 28. *r.* the force. *ib. l.* 35. *for* do *r.* doth. *p.* 158. *l.* 36. *after* are *adde* ſo. *p.* 184. *l.* 44. *r.* unuſual.

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In the Margent.

Page 62. *Line* 6. *read* c. 2. *p.* 116. *l. ult. r.* Pſa. 110. 3. *p.* 120. *l.* 1. *r.* Gen. 18. 5. *p.* 121. *l. ult. adde* ib. c. 7.